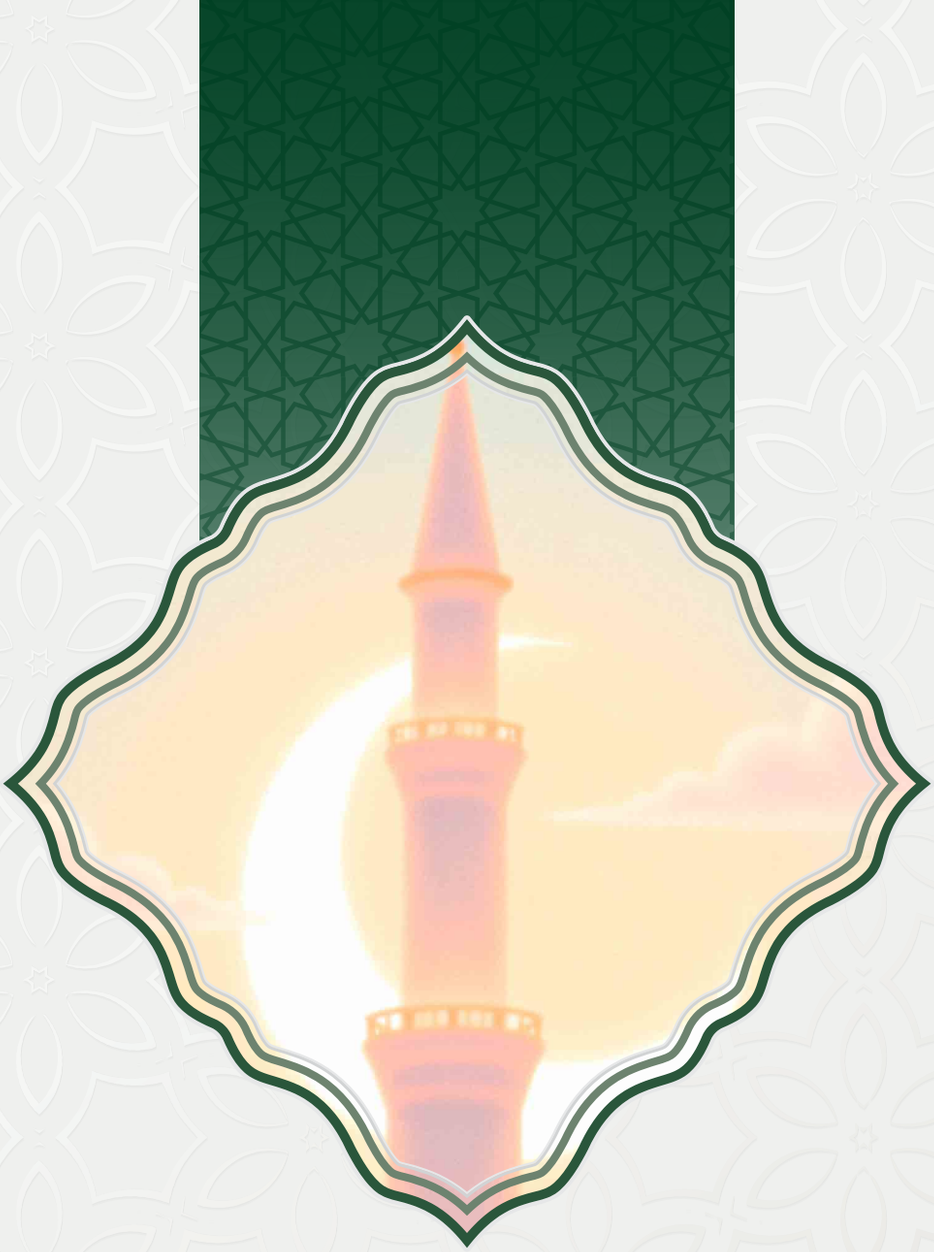

Exonerating the Religion, its Bearers, and its Men from the Fabrications of al-Qaṣīmī in his "Shackles"

By: al-ʿAllāmah ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī

Translated by: Abdullah Sueidi

HASEEN
CENTER FOR RESEARCH AND STUDIES

Othman Endowment

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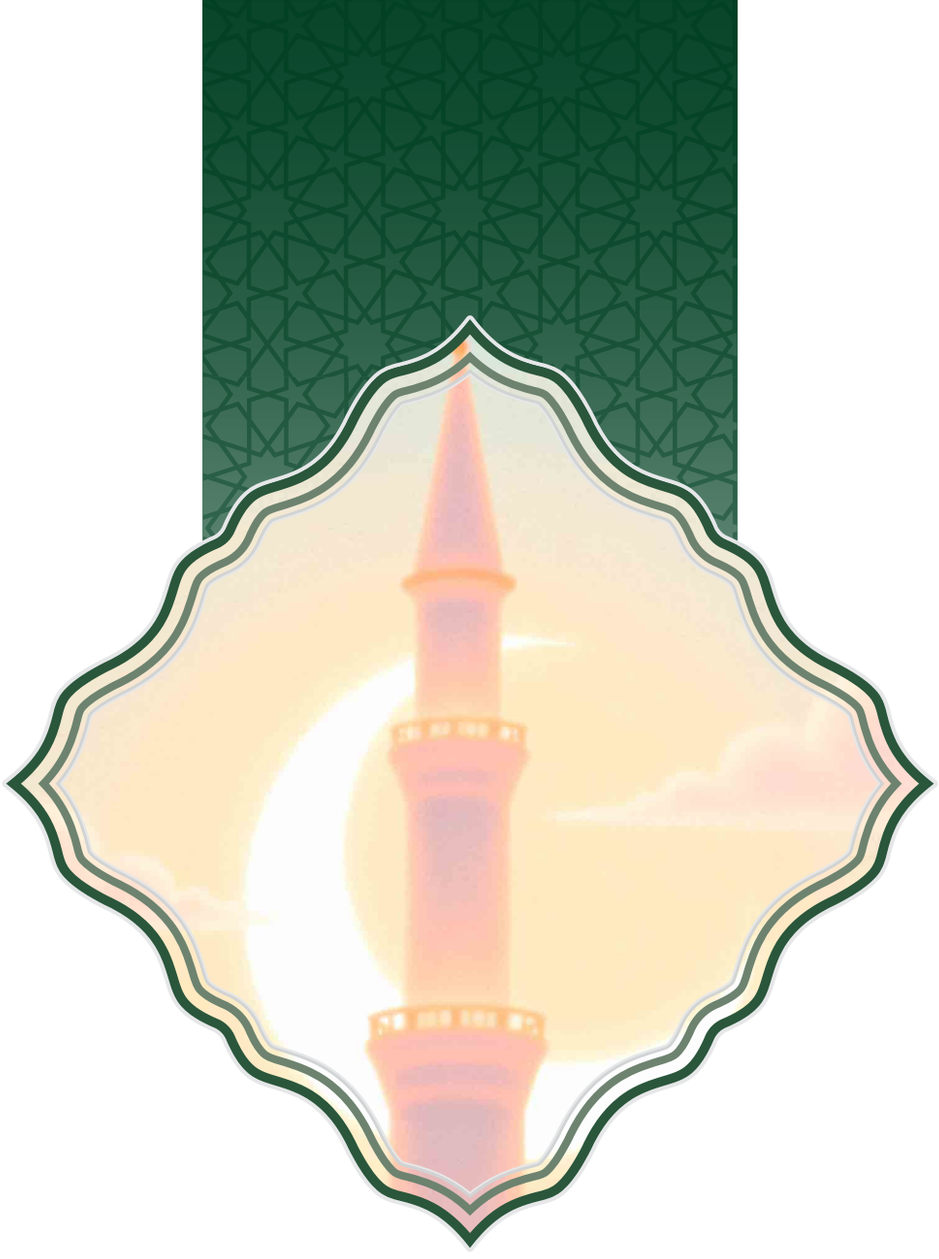

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In the name of Allah, the Most Gracious, the Most Merciful.

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Haseen Center's Foreword

All praise is due to Allah, Lord of the worlds. May peace and blessings be upon Prophet Muḥammad, his family, and his companions.

In an age marked by competing worldviews and profound questions about existence, meaning, and morality, the Islamic perspective stands out for its harmony between reason and revelation, intellect and faith, evidence and innate disposition.

Haseen Center is dedicated to confronting intellectual and ideological deviations by nurturing faith and producing educational and research-based materials through modern methods—helping build resilient and tranquil communities grounded in sound knowledge and belief.

Guided by this vision, Haseen Center for Research and Studies in Kuwait has launched this translation project to present select contemporary Arabic works on the proofs and virtues of Islam, as well as critique of atheism and secularism, to English-speaking audiences. The aim is to provide both Muslims and non-Muslims with authentic insights into how Islamic scholarship addresses questions of belief, doubt, and the human quest for meaning.

The translated works range from concise essays by renowned scholars, distinguished for their intellectual depth, to academic studies by specialized researchers, appreciated for their analytical rigor. Together, they reflect the breadth and vitality of contemporary Islamic scholarship—where reasoned argument is harmonized with the guidance of revelation.

The translation team has endeavored to ensure accuracy, clarity, and fidelity to the original texts, while preserving their tone and context, and clarifying concepts that may be unfamiliar to non-Arabic readers.

These works invite fair-minded reflection and sincere dialogue in the pursuit of truth. For in Islam, faith in Allah is both rational and innate, a conviction that fills life with peace and purpose.

This project has been made possible—by the grace of Allah—and through the generous support of the Endowment of Eisa Abdula Abdul Aziz ALothman (may Allah have mercy on him), whose contribution embodies a noble commitment to knowledge and to spreading the light of understanding across the world.

May Allah bless this endeavor, make it fruitful, and guide all seekers of truth to what is right and good.

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Foreword by the Translator

All praise is due to Allah, Lord of the Worlds. May peace and blessings be upon the most noble of Prophets and Messengers, our Prophet Muḥammad, his family, and his companions. To proceed:

It is my honor to present this collection of treatises by the great scholar and jurist of the modern era, al-ʿAllāmah ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī (d. 1376 AH / 1956 CE). His scholarship and writings remain a lighthouse for seekers of knowledge, especially in the realms of Qur'ānic exegesis, Islamic jurisprudence, and creed.

A teacher and mentor to later scholars such as Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, Shaykh al-Saʿdī left behind a rich legacy of clear and accessible works that continue to be taught and referenced worldwide.

Among these treatises is a pointed refutation of ʿAbd Allāh ibn ʿAlī al-Qaṣīmī, a figure once known for his alignment with traditional Islamic scholarship—only to astound his contemporaries by turning sharply toward the denial of fundamental religious truths. His book, These Are the Shackles, openly ridiculed and attacked core tenets of Islam, calling for the abandonment of religious principles and the embrace of atheistic thought. In response, Shaykh al-Saʿdī composed the refutations translated here, systematically dismantling al-Qaṣīmī's claims and exposing his contradictions.

Although al-Qaṣīmī's transformation might seem like an isolated phenomenon, his story is relevant to every generation: it underscores how some individuals, once recognized for their knowledge or religiosity, may later reject those very foundations under the influence of external ideologies or personal ambitions. The work before you shows that many of the modern atheistic arguments—often presumed to be "new" or "unprecedented"—had already emerged in Muslim societies decades ago. Islamic scholars like al-Saʿdī were quick to address and refute them, combining scriptural evidence with clear reasoning and moral critique.

In reading these treatises today, we come to realize several crucial points:

1. **The Early Vigilance of Islamic Scholarship Against Atheistic Ideas:** Shaykh al-Saʿdī reveals how many arguments advanced by atheism are not groundbreaking at all. They had already appeared, albeit in different forms, and were thoroughly dissected by capable scholars. Whether it was denying divine decree, ridiculing acts of worship, or mocking the moral teachings of Islam, such claims did not go unanswered.
2. **The Holistic Nature of the Islamic Tradition:** Al-Saʿdī emphasizes that true Islam embraces both worldly progress and spiritual wholeness. It encourages the pursuit of beneficial sciences, crafts, and innovations while anchoring them in moral foundations. Contrary to al-Qaṣīmī's accusation that religion hinders progress, these treatises highlight Islam's insistence on learning and excelling—alongside personal accountability to one's Creator and society.
3. **Maintaining Intellectual and Spiritual Balance:** A major argument al-Qaṣīmī advanced was that Muslims—due to reliance on the unseen and faith in divine decree—somehow become idle and stagnant. Al-Saʿdī counters that the more a Muslim relies on Allah, the more he is urged to adopt effective, practical means. Indeed, genuine tawakkul (reliance on Allah) complements diligent effort; it does not negate it.
4. **The Status of the Early Muslim Generations:** One of the most unsettling facets of al-Qaṣīmī's critique was his disparagement of the Prophet Muḥammad ﷺ, his Companions, and the great imams who helped build Islamic civilization. Al-Saʿdī demonstrates that these early Muslims were, in fact, the prime exemplars of knowledge, virtue, and balanced progress. By attacking their status, al-Qaṣīmī inadvertently undermined the very bedrock of the Islamic tradition.
5. **A Reminder of the Dangers of Unfettered Materialism:** Another central theme in these treatises is that adopting "materialist" or "naturalist" explanations exclusively—where nature and its laws are seen as independent of a Creator—severs humanity from its spiritual moorings. Al-Saʿdī insists that a civilization built purely on earthly advancements, absent a sense of accountability and compassion, may reach dizzying heights of technological achievement, yet plunge into moral catastrophe.

Why These Treatises Remain Relevant

In an era where atheistic notions, secular philosophies, and pure materialism are fashionable in certain circles, the scholarly voice of Shaykh al-Saʿdī stands out as a clarion call. He reminds modern readers that progress—if disconnected from higher purpose—can breed arrogance and injustice. His writings show the timelessness of Islam's fusion of faith and reason, combining deep spirituality and rational inquiry, moral conduct and practical innovation.

These treatises also serve as a testament that refuting misconceptions about Islam is an ongoing duty of scholars. Just as ʿAbd Allāh al-Qaṣīmī's outbursts did not go unchallenged, so too must current attempts to undermine Islamic faith and morality be addressed, ensuring that truth continues to be clarified for those earnestly seeking it.

It is my hope that readers find in these pages a thorough and reasoned examination—one that reassures believers, enlightens the curious, and highlights the nuance of classical Islamic scholarship in the face of modern controversies. By Allah's grace, the legacy of ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī endures, offering clarity and wisdom to all who traverse these treatises, seeking knowledge, faith, and integrity in an ever-shifting world.

May Allah make this work a source of guidance and benefit.

Dr. Abdullah Sueidi

Author's Introduction to the Book

All praise be to Allah, we praise Him, seek His help, ask for His forgiveness, and repent to Him. We seek refuge in Allah from the evil of our souls and our misdeeds. Whomever Allah guides, none can lead astray, and whomever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muḥammad is His servant and messenger. May Allah send abundant peace and blessings upon him.

To proceed:

I have come across a book written by ʿAbdullāh ibn ʿAlī al-Qaṣīmī entitled "These Are the Shackles." It contains a rejection of religion and calls for its complete abandonment and dissolution in every aspect. Before writing and publishing this book, this man was known for his knowledge and alignment with the methodology of the righteous predecessors.

His previous works were filled with his support of the truth and refutations of innovators and atheists. For this, he gained respect and a good reputation among the people. People were shocked when, this year, he suddenly presented them with the contents of this book, which nullified and invalidated everything he had previously written about religion.

After being counted among the supporters of truth in his previous books, he has, in this book, transformed into one of its greatest opponents. People were astonished by this strange turn of events that contradicted his previous work. We are not in a position to address the reasons that led him to write this book.

Many people have suspicions about him that are indicated by circumstantial evidence and are not far from the truth. Some believe he received bribes from foreign anti-religious propaganda entities. However, since he wrote this book, printed it, distributed it among people, and made it an articulate propaganda for rejecting the religion of Islam, let alone other religions and moral principles, this constituted the greatest hostility and attack against religion.

It became incumbent upon anyone with knowledge to explain the grave matters contained in his book, fearing that those without insight might be deceived by his words, as he was previously known as one of the Muslim scholars, and They may not realize the transformation he has undergone.

We know that those who read his book and examine it fall into three categories:

The first category: Those with insight, knowledge, and the ability to distinguish between truth and falsehood, and who understand the true nature of religion. These people do not need to be alerted, for merely examining his words and understanding them is sufficient for them to recognize their invalidity and corruption. This category of people is not deceived by embellished words or falsified, glittering arguments.

The second category: Those who have reviewed his previous books and then this book, and have seen the inconsistency, contradiction, conflict, and lack of stability in holding a single view or opinion. He makes a statement today, only to demolish it tomorrow, rebuilding what he has destroyed and destroying what he has built. While you see him claiming to support religion and show concern for Muslims, suddenly you find him insisting on demolishing the foundations and principles of religion, attacking its bearers, mocking scholars and preachers, and making them despair of progress in life as long as they adhere to the religion of Islam.

While you see him disparaging the leaders of religion and the lights in the darkness, he lavishes praise and commendation on the leaders of disbelief and atheistic heretics, honoring them greatly.

While you see him condemning the old and urging its rejection - by which he means the knowledge, ethics, and practices brought by religion - and encouraging the adoption of everything new, you then find him contradicting himself by urging the following of deviant figures such as Aristotle, Plato, al-Fārābī, Ibn Sīnā, and others among the early and later philosophers.

These and other contradictions compel anyone who examines them to disregard his words and discount them from consideration, even if they are not people of knowledge and insight.

As for the third category: Those without the insight to distinguish between truth and falsehood, and who have not observed his contradictions and lack of stability on a single opinion. These people are at risk of being deceived by his words because they hear embellished expressions and deceptive arguments, as he repeats insignificant meanings with numerous expressions and varied styles.

We do not deny that his words and book contain correct and commonly-discussed meanings that scholars have always stated and expressed, such as encouraging the learning of sciences and

beneficial crafts, condemning ignorance and its harmful effects, describing the backwardness of Muslims in modern arts, and depicting the superiority of others in material arts.

Scholars have mentioned more of these matters than this man has, yet he has not explained what they have explained, nor has he properly diagnosed the disease that has truly afflicted Muslims or how to cure it.

The point is that the truths in his book are not original to him; people of knowledge have always said what is more complete than these. What is abhorrent and the major calamity is his promotion of these matters to those who do not know the facts, using them as a foundation from which to repeatedly and reprehensibly attack religion and its adherents.

ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī

Introduction and Overview

On the Contents and Topics of this Book

Whoever looks into it and contemplates it properly will recognize that nothing has been written that is more severe in impact, greater in hostility and war against the Islamic religion, or more alienating from it.

No foreigner or others have dared what this man has dared, no fabricator has fabricated against the religion as he has, no one has distorted it comparable to his distortions, and no one has so brazenly mocked and ridiculed the religion, its foundations, teachings, ethics, manners, and its bearers as his mockery and ridicule.

It contains the rejection of the religion, opposition to it, and hypocrisy toward it—three elements that leave no evil unincorporated. It explicitly calls for complete disassociation from religion and total departure from its beliefs and foundations, let alone its branches.

It constitutes the greatest propaganda for atheism and resistance against religion and its adherents. It contains embellishments and falsifications presented in the guise of supporting religion, which are among the greatest hypocrisy, plots, and schemes against Islam and its people. **{But the evil plot encompasses only those who make it.}** *[Fāṭir: 43]*

In sum, he has taken from all enemies of the religion the various forms of doubts they have directed against religion and its adherents, which call for disbelief and denial of religion.

He has added his own additions and addressed matters they had not reached. The deniers of the Creator who reject Him—such as the heretical materialists, Pharaoh, and his followers who explicitly denied the Lord of the worlds completely and publicly rejected His messengers—then the heretical monists expressed it in another style, claiming that all existence, both necessary and possible, is identical, so there is neither Lord nor servant, neither Creator nor created; everything is one thing.

Then this writer, the author of "The Shackles," presented it in a style more repugnant than all of that, claiming that there is no difference between the Creator and the created, and that whoever distinguishes between them among the prophets, messengers, and people of religions is, in his view, mistaken and misguided.

The enemies of the Messenger ﷺ varied in their denial of him, calling him a sorcerer, a poet, and a lying fabricator. The heretical philosophers claimed that the messengers lied for people's benefit, creating empty imaginations devoid of truths.

The author of "The Shackles" approached it differently, purportedly analyzing the life of the Prophet r with a malicious, false analysis, claiming that he would seclude himself in nature, commune with it, and become captivated in mind and intellect.

He would spend his days and nights drawn to it, beginning his message by secluding himself with it and communing with it in the cave of Ḥirāʾ, and concluding with it as he was drawn to it while dying, saying: "To the highest companion." This malicious analysis, which would not deceive even children, he took directly from Christian missionaries and their misleaders, who made this claim that is pure denial. According to the author of "The Shackles," there is no revelation, no communion with Allah, and no descent of Gabriel with revelation from Allah; rather, it is merely imagination with no reality. In his ignorance, he thought that with this deceptive speech he would escape notoriety.

The enemies of the messengers among the materialists said: **{There is nothing but our worldly life; we die and live, and nothing destroys us except time.}** *[al-Jāthiyah: 24]* And this al-Qaṣīmī says: "It is nothing but nature—interacting, evolving, managing the affairs of the world, and arranging both significant and minute matters."

He denied Allah's decree and predestination, attributing it instead to knowledge of nature's order. This is his denial of Allah, His actions, and His attributes. Just as he denied the Oneness of Lordship (tawḥīd al-rubūbiyyah), he also denied the Oneness of Divinity and worship (tawḥīd al-ulūhiyyah) and was not satisfied with what the polytheists said; rather, he denied the worship of Allah entirely and denied dependence upon Him. He mocked those who depend on their Lord, who supplicate to Allah with sincerity to their Lord, and he filled his book with ridicule toward them.

Just as he denied Lordship, Divinity, and the Message—which he interpreted with that malicious interpretation that amounts to negating prophethood—he also denied Allah's punishments and rewards, both worldly and in the Hereafter, denied their causes, and mocked the believers in them.

Similarly, he attacked all classes of the Muslim community, singling out the eminent scholars and guides of mankind, accusing them of weakness in knowledge, intellect, and opinion. He

deemed it necessary to disbelieve in them, their sciences, and what they said and authored in the books of Hadīth, Tafsīr, jurisprudence, principles, and branches of religious knowledge. He portrayed them as criminals deserving punishment, completely dismissing their virtues.

Even greater and more calamitous than this is that he slandered and explicitly denigrated the prophets in a way no atheist has reached, declaring that all messengers, prophets, and preachers from among their followers did not benefit people in life with any benefit whatsoever, and were unable to become brilliant beings who possess virtues by which others could be guided.

Just as he attacked all prophets and adherents of the true religion without exception, he glorified heretical atheists, both early and later ones, making it obligatory to learn from them and follow their path. He insisted on rejecting the old, foremost of which are the Quran and Sunnah and what the Companions and Successors followed, and he made it obligatory to adopt a new atheistic culture in which the true religion is rejected and both it and its bearers are disbelieved.

He believes that the Companions were in a childlike stage, or a stage close to that of simple animals, and that they did not know matters as they truly are but only knew the outward aspects of the worldly life. According to him, knowledge and virtue are confined to foreign Europeans.

He followed the path of libertines in immorality and libertinism and denied what is mentioned in the scriptures and on the tongues of the messengers concerning the story of Adam, his wife, and his offspring. He claimed that the first human was a creature similar to animals, unable to speak or communicate in any way, then transitioned to a stage of gestures over long periods, and then after very long periods gradually progressed until reaching a stage of communication with vague, simple utterances.

He denied what the messengers brought, that Allah taught Adam all the names and commanded the angels to prostrate to him. He followed the foolish mythmakers and denied all texts from the Quran and Sunnah concerning asceticism in worldly life, desire for the Hereafter, the virtue of patience in calamities, and the reward for those who possess it. He mocked these teachings and their adherents, filling his book with ridicule and mockery. All these facts, and more, are contained in his aforementioned book, as we will indicate in detail with references to their pages in his mentioned book.

Chapter on the Beauties of Religion and Refutation of al-Qaṣīmī's Specious Arguments

Since this book is directed against the heart and spirit of religion, and aims to demolish its sciences, foundations, principles, and all its components, and since this great religion in its essence, reality, and comprehensiveness contains the greatest, most majestic, and most beneficial truths, along with brilliant proofs and radiant lights that refute and invalidate any specious arguments that stand against it and any false statements that oppose it.

Before refuting this writer's statements, I would like to make a gentle reference to some of the beauties of this religion. No human being can invalidate any of its foundations, principles, and basics.

This great religion will remain while the heavens, earth, and mountains pass away; its foundations are firmly established, its principles are stable, its lights are shining, and its proofs burn away falsehood. It is the greatest criterion by which religious matters, intellectual matters, and worldly affairs are weighed.

I will demonstrate how these contradict the statements of this writer. This man must have realized that people do not doubt or hesitate in recognizing that his book and statements contradict religion, so throughout his book, you find him apologizing and claiming that he believes in Allah and His Messenger and is innocent of atheism.

Does he think that people give any weight to his apology? How can his trivial, insignificant apologies stand against his severe attacks on religion and his eloquent urging to abandon it and follow the path of atheists? How can the apology of someone who is diligent and dedicated to these malicious, false subjects be accepted? Is this not merely ridicule and deception of the naive?

We write what we must write in response to his aggressions against religion and to alert people to their invalidity, as is the obligatory duty upon every Muslim. We hope that Allah will return him to the truth through repentance and disavowal, and the reversal of what he has written and what he has dared to claim.

Know that the basis upon which he built his false investigations, which he argued for, proved, and repeated, revolves around two matters:

- **First:** That Muslims in these recent times have fallen behind others in modern arts, inventions, advanced industries, and the various sciences of nature.
- **Second:** That others have mastered these matters with unimaginable skill.

He then built all his false investigations upon these two matters and concluded that Muslims must reject their current beliefs, ethics, sciences, and practices. He asserted in his book that the Islamic religion consists of shackles and chains that restrict humanity from progress and advancement toward perfection.

In contrast, he encouraged and welcomed everything others have brought of corruption, beliefs, ethics, practices, good and evil, asserting that this is guidance, success, and the beginning of prosperity.

His entire book revolves around this principle, which anyone with the slightest insight recognizes as a building on the edge of a crumbling cliff. The slightest examination directed at it, the smallest proof confronting it, invalidates it. This reasoning belongs more to the realm of nonsense and embellishment than to established truth.

If the falsity of his foundation, upon which he built all the investigations in his book, is demonstrated, then everything built upon it is invalidated. We will point to this here, then we will trace the corrupt subjects contained in his book, and we say:

The Islamic religion is the religion of justice, mercy, knowledge, and wisdom. It is the religion of flourishing civilization built upon the righteousness of hearts and souls, the well-being of religion and worldly life, and the pursuit of perfection and advancement in the paths of happiness and success. It is the religion that encourages all goodness, benefit, righteousness, and reform.

It is the religion that treats all classes of creation equally in establishing justice and rights, not permitting oppression in any form. The rich and poor, noble and common, strong and weak, mighty and humble—all are equal before it, encompassed by its justice and mercy.

It is the religion that encourages fulfilling the purpose for which Allah created creation: worshiping Allah alone, turning to Him, serving Him outwardly and inwardly, and maintaining constant dependence on Him.

It is the religion that commands all noble and excellent morals and forbids all that is base and vile. It is the religion through which conditions are rectified; just as it encouraged establishing religious righteousness, it also encouraged pursuing beneficial worldly interests.

Just as it commanded learning sciences and arts that relate to turning to Allah and serving Him, it also encouraged learning sciences and arts that help establish the life of the nation, improve its conditions, and prepare it to confront other nations, overcome them, and protect against their evils and harms.

Just as it commanded learning knowledge about monotheism, beliefs, and ethics that relate to the righteousness of hearts and souls, it also commanded learning and understanding the rulings related to performing outward acts of worship, just dealings, and fulfilling all various rights in a manner of fulfillment, justice, and accordance with wisdom. Likewise, it commanded learning the arts of war, military disciplines, political preparations, and beneficial industries.

Allah the Exalted said regarding confronting and attacking enemies: **{And prepare against them whatever you are able of power.}** *[al-Anfāl: 60]* This includes everything within one's ability of the types of military sciences and arts that existed at the time of revelation and those that will emerge until the Day of Resurrection, including intellectual and political power, both internal and external, beneficial industries, learning archery and riding, and all arts without which confronting enemies cannot be accomplished.

And regarding defense, He said: **{O you who believe, take your precaution.}** *[al-Nisā': 71]* Thus, He commanded the believers to take precautions against their enemy, which means vigilance, protection, and guarding against enemy aggression through every means and cause by which protection from their evil, plots, weapons, and all possible points of attack can be achieved. This varies according to different conditions and times.

Every verse or hadith containing the command for jihad and encouraging it includes establishing all affairs that assist in jihad, which vary according to conditions, times, and places.

This is among the proofs that this religion and law are a revelation from the Wise, Praiseworthy, All-Knowing. For its sublime guidance, as you see, is suitable for every time and place; indeed, affairs cannot be righteous except through it.

Just as Islam commands preparation with material strength, it also commands preparation with moral and spiritual strength. It calls people to unity and harmony among Muslims, urging them to come together in agreement over all their collective interests—just as it calls them to cooperate in matters of individual concern.

This applies to everything they do and refrain from, in both their private and public affairs. It commands them to have complete faith and strong reliance (tawakkul) upon Allah, to train their souls in strength and courage, and to engage in all that is beneficial—both in religious and worldly matters. The religion urges them to pursue all useful means that lie within their power and capacity, while also relying upon the One who creates, controls, and governs those means.

It makes clear that these two elements—taking the means and relying upon Allah—are inseparable. One cannot stand without the other. No matter how great and powerful the means are, they are still subject to Allah's decree and will. And the one who employs these means cannot achieve success in full without putting their trust in Allah, the One who causes the means to function, directs them, and holds them completely under His control.

At the same time, the religion makes clear that reliance (*tawakkul*) alone, without taking the means and fulfilling what one is able to in religious and worldly matters, is not true reliance. Rather, it is weakness and helplessness. The stronger the Muslims' reliance upon their Lord, the stronger their beneficial actions become, the higher their aspirations rise, and the more their determination is stirred toward all that benefits them.

Because they fulfill both elements—trust in Allah and striving through the means—Allah supports them, eases their affairs, fulfills their hopes, and sends down His victory, aid, and support in accordance with the degree to which they uphold both.

The verses of the Qur'an and the Prophetic Sunnah are filled with calls to rely on Allah in all matters, and the commands to make use of all beneficial means are countless. In fact, the entire religion consists of taking the means and relying upon the One who causes and controls them.

What we have pointed out here from the teachings of Islam represents a perfection that is unmatched. It invalidates and renders null the statement of this writer who claims that belief in divine decree (qaḍāʾ wa qadar) and reliance upon Allah weakens the Muslims and leads to their decline.

He argues that they should abandon such beliefs, and that reliance upon Allah simply means knowledge of the laws of nature—as does belief in divine decree—as he explicitly states in pages 17, 29, 268, and 315 of his book.

This reveals that it is the Muslims who truly follow the guidance and teachings of their religion who are the real people of tawakkul. They are the strongest of people in pursuing the means, out of obedience to their Lord, seeking their own benefit, drawing strength from Him, and seeking His reward.

The Islamic religion, in turn, invalidates two blameworthy paths: the path of weakness and helplessness, followed by one who falsely claims to rely on Allah while in reality he is feeble, unmotivated, and making excuses for what has no justification—and the path of the deniers and materialists, who rely solely on the means, viewing them as independent from Allah's decree, as if Allah has no role in creating, empowering, weakening, or withholding them, nor any authority to oppose them.

This is exactly what the author of this book promotes in several places, especially in the final chapter titled "An Unsolved Problem." This is pure negation and a denial of Allah's Lordship and His actions, and in truth, it reflects the creed of the naturalist materialists who reject Allah altogether.

He has also followed the way of the materialists who say: "There is nothing but our worldly life; we die and we live," those who deny reward and punishment. He denies that faith, piety, and righteous deeds are causes for both immediate and eternal reward, and that disbelief, wickedness, and disobedience are causes of both immediate and eternal punishment.

He mocks this belief and ridicules those who hold it, as he explicitly states and repeats in pages 35, 165, 178, 315, 319, and 325. According to him, the only cause for worldly calamities and their opposites are material causes and the actions of nature. He continues to affirm this vile principle until he claims that belief in Allah and the Last Day prevents progress and prevents the servant from being a productive cause that benefits from his own actions.

He calls it a chain and a shackle that prevents goodness and reform, and claims that the revealed religions are the greatest calamities to ever befall mankind.

A statement that reaches such a level leaves no further room before outright disbelief. Rather, it is the very pinnacle of disbelief, denial, and rejection of the Lord of the Worlds, a complete departure from all divinely revealed religions, and the furthest one can stray from reason and sound perception.

For belief in Allah and His Messenger is the greatest and most important of matters—its proofs are the clearest and most evident, and the signs for it are the most manifest. Affirming that He is the One who does whatever He wills, the Creator of all things, the One who manages every affair, who honors the obedient and punishes the disobedient—none denies this except an arrogant opposer whose intellect has been corrupted after abandoning the religion.

The point is this: the one who adheres to the true religion is the strongest of people in relying on Allah and in taking beneficial means. This is because he knows that his religion urges him toward this path, accompanied by trust in Allah and confidence in Him, and that Allah will inevitably

bring about His decree—especially when it comes to religious causes and the means that assist in fulfilling religion.

These, in reality, are part of the religion itself. For the religion encompasses everything indicated by the Qur'an and Sunnah—explicitly, implicitly, or by necessity. This religion has not left out any good except that it called toward it, nor any benefit except that it encouraged it.

It has not left any path that leads to the betterment of religious or worldly affairs except that it made it desirable, nor has it failed to warn against any harm, corruption, or evil, commanding the adoption of protective and preventive means against it.

Woe, then, to this writer al-Qaṣīmī, who falsely claimed that Islam is a barrier to advancement and progress, and an obstacle to keeping pace with developed nations in worldly life.

But did these nations actually advance and surpass others in astonishing inventions and industrial arts—except after they adopted the teachings of this very religion? Did they not borrow the foundations of these industries from the Muslims, especially after the Crusades and other encounters? Were they not, in past times—what they themselves call the Dark Ages—steeped in ignorance, savagery, and backwardness when it came to knowledge of these arts and sciences?

Were not the Muslims, during the time they truly adhered to this religion, the leaders of humanity—those who, by virtue of their religion, ethics, and lofty teachings, subdued all nations and demolished the strongholds of the greatest empires of the time?

Was not the civilization of Islam the true flourishing civilization—its spirit being religion, justice, mercy, and wisdom? Did it not extend its generous shade and overflowing goodness to both friend and foe, believer and disbeliever alike? So, did their religion delay them or prevent them from real progress?

Did the disbelief of others in Allah, His Lordship, and His Divinity benefit them during those long centuries, while they were the most humiliated and defeated in worldly affairs—as this writer falsely claims, while deceiving those unaware of the facts?

Then, when the Muslims abandoned adherence to their religion's teachings, became divided into factions, and the non-Muslims advanced in material sciences, arts, industries, and inventions to an unprecedented level—did this civilization and progress benefit them?

Did it protect them from harm when their civilization was built upon oppression, greed, excessive desire, and the aim to enslave others—while devoid of the spirit of religion and its mercy? Did it save them from the massacres, destruction, and annihilation that are unparalleled in human history?

This is among the greatest proofs that advancement in this life, when void of true religion, causes more harm than good—its evil outweighing its benefit, if indeed any benefit remains, contrary to what this writer claims.

Had these advanced nations in the modern sciences possessed true religion and built their civilization upon mercy, justice, truth, and equality among people—between powerful and weak nations alike—what heights could their civilization have reached? And how many evils, which have occurred, are occurring, and will continue to occur as long as they remain in their current state, could have been averted?

As for the current backwardness of Muslims in modern sciences, inventions, industries, and the like—this regression is not to be attributed to their religion. There is nothing in the foundations or branches of Islam that necessitates backwardness in any way.

On the contrary, as previously noted, Islam combines both religious and worldly benefits. It encourages all kinds of useful knowledge and beneficial deeds—completely opposite to the accusation made by this writer, who falsely attributes to it stagnation, regression, and contradiction of civilization, progress, and service to humanity.

The sole reason for the Muslims' delay in these fields is their abandonment of the spirit of religion and its core principles. They neglected what the religion urges—such as unity, solidarity, mutual consultation in all affairs, putting collective interest before personal desires, and abandoning verbal, physical, and financial jihad, which is to resist enemies by every means suitable to the time and place, according to one's ability.

Islam urges full commitment to these matters, which no nation can survive without. But they neglected them in both knowledge and practice, abandoned their own interests, turned to luxury and ease, and surrendered to foreign control.

When the foreigners saw them in this painful state, they manipulated them with their political strategies, further dividing and fragmenting them on top of the disunity and discord they were already suffering. They lost interest in jihad and in resisting their enemies.

Foreign powers enslaved them by every means, dissolved their spiritual and religious identity, and used them against one another—raising up among them people from their own kind, from those who bear the name of Islam, to spread false propaganda, reinforce this critical condition, weaken their resolve, numb their spirit, and exhaust every effort in making them lose hope in advancement and in killing their aspirations.

This is exactly what this writer has done—under the guise of defending the religion and showing concern for Muslims, yet attacking and waging war against Islam in a manner exceeding even that of the hypocrites.

He falsely claimed, with deceptive rhetoric that would not fool anyone with the slightest insight, that all categories of Muslims—from the Companions and the *Tābiʿūn*, to the favored generations, the scholars of *ḥadīth, tafsīr, fiqh, uṣūl*, and the entire Ummah—never understood the religion correctly, and that it is impossible for them to pursue their interests unless they abandon it. According to him, Islam is merely a set of shackles that prevent advancement. He explicitly stated this in pages 17, 36, 68, 67, 77, 97, 140, and 315 of his book.

This is a vile deception. Anyone with the slightest discernment will know with certainty that the contents of his book are completely incompatible with Islam, contradicting it from every angle.

But he employed this deceptive method to allow false claimants to say: "Islam is not what the Muslims and their scholars understood—it is something else entirely unknown to them, but known to this writer," who only sought to embrace the religion of the disbelievers and reject the religion of the Muslims and all the Messengers.

This writer was not content with attacking the later generations of Muslims—his transgression reached the point of assailing the best of generations: the Companions, those who followed them in excellence, and the imams of religion and guidance.

He claimed that they understood nothing from their religion, their Lord's Book, and their Prophet's Sunnah except the outward appearances of worldly life. He asserted that all their beneficial knowledge and understanding, when compared to the knowledge of the later-day atheists, was like the knowledge of children compared to that of mature, intelligent adults—or even less than that.

He exerted himself to the utmost in urging people to reject the views of these preferred generations and insisted that people must be taught to disbelieve in these imams, in their knowledge, virtues, sayings, actions, and whatever they inherited.

He mocked those who call others to follow what the earliest generations adhered to and filled his book with these vile themes—full of shamelessness and audacity, the likes of which none before him dared to commit, as clearly stated in pages 14, 16, 29, 61, 64, 66, 67, 69, 70, 85, 120, 140, 170, 293, 296, 298, 302, 303, 308, 311, and 315.

Woe to him—how great his loss, and how little his sense of shame. Could anyone—any Muslim, or even a fair-minded non-Muslim—doubt or hesitate in acknowledging that there has never been, nor will there ever be, a people more complete in knowledge, virtue, character, justice,

sound judgment, intellect, and every high quality than the Companions and those who followed them in goodness? Has anyone received goodness, virtue, or knowledge except through them?

In this book, he denied what he had written about them in his earlier works. Even foreign nations have testified to their virtue and comprehensive mercy and justice. The renowned French philosopher Gustave Le Bon said: “History has never known a conqueror more just and merciful than the Arabs.”

When they conquered lands, and their just rulings and compassion toward humanity prevailed, the hearts of the conquered peoples filled with love for them. They wished for their rule to remain and preferred them over their own people and followers of their own religion.

This, despite the human nature inclined to bias toward one’s familiar religion, homeland, lineage, and ideology. Had they not witnessed from the Muslims such mercy and justice as they had never seen before, they would never have shown such submission, willingly offering what was in their hands—not by force, but of their own volition. They certainly had many opportunities to revolt, but the mercy and justice of the Muslims brought them peace and security under the shade of this upright religion.

And this writer knows well that he has contradicted himself and refuted his earlier writings. That is why he resorts to lamenting, regretting, and mourning his past—how he spent it in the worship of Allah and devotion to Him. He knows that people are aware of this shift in him.

Thus, speaking to him in this book is unlike speaking with the innovators among Muslims who still revere the religion and believe in Allah and His messengers. Rather, he must be addressed in the same manner one would address outsiders to the religion and those who disbelieve in it. He is to be debated as they are debated, for in this book he has lifted the veil and openly declared grave matters in direct contradiction to the religion of Islam as a whole.

This writer goes so far as to claim that those favored generations—whose like in majesty, beauty, and perfection has never been witnessed—had not yet reached maturity, but were still in the stage of childhood. In his view, true maturity and favored perfection are found only among the materialists and atheists, as he explicitly stated in the aforementioned pages.

The reason behind these unjust and deviant claims is that, in his eyes, virtue lies in only one thing: the worship of nature. He believes the heart, the body, the outer and inner self must be fully devoted to nature, turning entirely to this worldly life alone, enjoying its fleeting pleasures, liberating oneself from all religious restraints, allowing the soul to indulge in whatever it desires and giving it free rein. He went on extensively in this theme, repeating such base speech.

In contrast to this, he showed hostility toward everything that opposed such a path. He mocked religion and its followers. If this is what perfection looks like to this deviant, then it is no surprise that he reviled the best of mankind and mocked their knowledge, character, actions, and their entire way of life. His views fully embody the words of Allah, the Exalted: **{Then when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge, but what they used to ridicule surrounded them.}** *[Ghāfir: 83]*.

For this reason, he committed outrageous offenses when analyzing the life and noble character of the Prophet ﷺ, in a long, repetitive section where he claimed: "He worshipped nature, which took hold of his heart, body, and mind.

He would commune with the night and day, light and darkness, the breeze and similar visible phenomena. He began his message by communing with nature in the cave of Ḥirā' and ended his mission and life with an intense yearning for it at the moment of death, when he said: 'To the Most High Companion.'"

This is exactly what he borrowed from the Christian missionaries and slanderers, who, after being dazzled by what Muḥammad ﷺ brought—true religion, exalted teachings, perfect reform, brilliant victories, and enduring legacies (the like of which no human ever achieved)—resorted to deceiving people by analyzing his life as that of a "naturalist," meaning someone who does not believe in Allah, His angels, or the unseen world of souls and jinn, let alone the Hereafter and what lies beyond the tangible.

From them he adopted this vile approach, rejecting divine revelation and prophethood in the process. He accused the Prophet ﷺ of being a mere naturalist who did not know Allah, nor receive revelation, nor did Gabriel descend to him from Allah. He was not, in this view, communing with Allah, worshiping Him, nor was he longing for Allah at the moment of death. Rather, he was longing only for nature—because, according to this writer, he neither knew nor desired Allah, nor loved nor sought Him.

This writer dared to express what even the atheist claimants to Islam never dared to utter. Do not be surprised, for he later declares—without hesitation—disbelief in all prophets and messengers. He explicitly states that they never benefited humanity in any way.

Whoever has the audacity to make such claims, nothing is surprising about anything else he might say. His sole purpose is clearly revealed: to call, in the strongest terms, to the abandonment of religion, its foundations, and to fight against it from every direction.

Yet, by Allah's grace, people have come to recognize the nature of his writing, its intended goals, and the hidden hands behind it. Many are amazed at how this man—despite his past—became prey to the enemies of religion and a mute tool in the service of their objectives and ambitions.

We ask Allah to guide us and our Muslim brothers, and not to cause our hearts to deviate after He has guided us.

The point is that this writer assigned all virtue to the side of the disbelieving foreigners, either unaware—or pretending to be unaware, which is more likely in the case of someone like him—that true virtue lies in pursuing the paths of perfection, embodying every noble trait, and avoiding every disgraceful one.

This is the kind of virtue that elevates hearts and souls, and leads its people to the loftiest of goals and the most honored forms of happiness. Its foundation and root are the heartfelt beliefs built upon faith in Allah, His angels, His books, His messengers, the Last Day, and divine decree—its good and its evil.

It also rests upon inward acts of the heart, all of which revolve around turning back to Allah and directing all the heart's motives toward Him in desire, awe, love, fear, hope, intention, seeking, worship, submission, and sincere devotion to Allah alone, with no partner.

It includes outward observances of the Sharīʿah, such as establishing prayer, giving Zakāh, fasting during Ramadan, performing Ḥajj to the Sacred House, striving in Allah's cause, and all related duties—like upholding the rights of parents, relatives, neighbors, companions, and those one interacts with, giving everyone their due with justice and fairness, without wrongdoing or oppression, whether near or far, friend or foe.

It also includes exerting oneself in supporting Muslims in matters of their religion, preparing thoroughly to resist enemies, striving to unite the Muslim ranks, and loving good for them and working toward it by all possible means.

If this is what true virtue is—and indeed it is—then everyone with the slightest discernment knows that the Companions and those who followed them in excellence possessed the greatest share of it. The Companions (may Allah be pleased with them) surpassed all others in every virtue, knowledge, and deed.

This Ummah, too, is the most complete of nations in every goodness and virtue, and the most complete among all religious nations—let alone when compared to irreligious nations who have rejected the Lord of all worlds, abandoned the worship of the Most Merciful, and taken nature as their object of worship. So woe to the one who chooses nature—outwardly and inwardly—over Allah. What a wretched bargain for the wrongdoers!

This writer claims that belief in Allah and in what He has revealed through His messengers is a chain and a shackle that hinders man from attaining lofty and beneficial goals, and prevents him from worshipping nature—which, for people like him, is the ultimate goal.

But whoever holds such a view deserves, more than anyone else, to be included in the words of Allah: **{Indeed, those who do not hope for the meeting with Us, and are satisfied with the worldly life and feel secure in it, and those who are heedless of Our signs—those, their abode will be the Fire because of what they used to earn.}** *[Yūnus: 7–8]*

And in His words: **{Whoever desires the life of this world and its adornment—We will fully repay them for their deeds therein…}** *[Hūd: 15]*, and so on through the rest of the verses.

These deviant atheists—whose poisonous propaganda this writer has fallen for—call for the rejection of everything old and the blind adoption of everything new. The writer echoed and reiterated this claim repeatedly, intending through it to demolish what is old—that is, to demolish the very foundations and principles of the religion.

This is clearly found on pages 16, 37, 64, 69, 70, 96, 160, 302, and 311 of his book, among other pages. The ultimate goal and underlying foundation of this evil propaganda is to reject divine laws and religions, to break free from the restraints of religion—its commandments and prohibitions and all its rulings—and to join the ranks of those who have denied the Lord of all worlds and have abandoned all the divine legislations.

The first step in this false principle is the rejection of what the Messenger ﷺ brought—his foundations, ethics, deeds, and more. From there, they proceed to criticize the best of generations, dismiss their sayings, beliefs, knowledge, and even all of their virtues. They attack the bearers of the Sharīʿah, the imams of guidance, and the shining lights of truth, as has been pointed out in the referenced pages.

Moreover, this writer tried to deceive those unaware of the truth by citing the conditions of the misguided—among the Sufis, the myth-spreaders, and those who claim affiliation with religion while being far away from it.

He included in his book their superstitions and absurdities, attempting to use them as proof of his falsehood, falsely attributing them to the true adherents of religion—while he knows full well that the religion and its true adherents are the farthest from such myths, and the most outspoken in condemning them.

They repudiate such nonsense and elevate Islam far above it. So how does he not feel ashamed to cite the states of Ibn ʿArabī, the myths of al-Shaʿrānī, and the irrational outbursts of certain mystics as evidence against the religion and its followers?

He seeks to use this to tarnish both Islam and those who uphold it—yet he knows very well that Islam is completely free of such extremes and fables. How is he not ashamed of such deception and contradiction?

Does he think people are like mindless cattle, unable to discern anything? Or has his intellect been bewitched, causing him to babble falsehood and vomit what boils in his chest of resentment and atheism?

Does he not know that the true adherents of this religion are those who have understood reality, who distinguish truth from falsehood and the sincere from the deceivers? They reject anyone's false claims to the religion, just as they reject falsehood being attributed to its truths.

A pretender's claim to the religion does not make his falsehood valid in their eyes. How many heretics, polytheists, and hypocrites have claimed affiliation with Islam—worse than the Jews and Christians? Whoever uses the actions of such false claimants as a basis to attack the religion is among the deceivers and fabricators.

Likewise, those who use fabricated reports and false stories to discredit the religion are nothing but liars—just as this writer has done. He filled his book with myths and false tales, attributing them to the people of religion in order to undermine both the religion and its followers.

But everyone with insight knows that this religion is pure and true in its foundations, its branches, its ethics, its manners, and its teachings—perfect in every regard. If all the intelligent minds of the world came together to suggest something better or even equal to it, they would fail.

This is because it is revelation from the All-Wise, the Praiseworthy—falsehood cannot approach it from before it or from behind it. This is recognized by studying its foundations and branches. Allah says: **{Indeed, this Qur'ān guides to that which is most upright.}** *[al-Isrā': 9]*

That is, it guides to the best of matters—beliefs, character, etiquette, actions, means, and more. So let this writer—or anyone else—produce something like it, if they are truthful.

The religion of Islam has clarified truths in detail, explained the sound paths and methods, distinguished between truth and falsehood, between the allies of the Most Merciful and the allies of Satan, between good and evil, and between the beneficial sciences that help people in their religious and worldly affairs, and the harmful ones that contradict them.

Yet this man claims that all sciences are beneficial and that none are harmful in any way—while Allah, Exalted is He, says: **{They learned what harms them and does not benefit them.}** *[al-Baqarah: 102]*

So, religion is the scale by which all statements and actions are measured, distinguishing the good from the bad and the beneficial from the harmful. Therefore, those among the atheists who reject the "old"—by which they mean the true religion of Islam—have, in reality, rejected all established truths and all beneficial knowledge and deeds.

Where, then, do these modern claimants find any beneficial knowledge or righteous actions, if not from the fountain of this religion? From where do they know the Lord of the Worlds by His Names and Attributes—the loftiest and most foundational knowledge?

From where do they learn to declare His Oneness, believe in Him, and follow what the messengers brought, except through this religion? From where do they come to fulfill His rights and the just, noble rights of His creation—except through this religion?

From where could they be guided to noble character and away from vile traits, except through this religion? From where would they know the straight path, which includes true knowledge and righteous action, except through this upright religion? From where would they know the divine laws and rulings, the lawful and the forbidden, contracts, covenants, conditions, limits, inheritance and all its details—if not through this religion?

And how did they come to learn the crafts, sciences, and useful inventions—except after this religion cast its light upon creation, and its radiance spread across the earth? From this light, all those who possess useful knowledge—whether religious or worldly—took their share, each according to his capacity.

For this religion laid the foundations and principles of beneficial industries and commanded them wherever they serve religious and public interests. As Allah, Exalted is He, said: **{And prepare against them whatever you are able of power.}** *[al-Anfāl: 60]*

And His statement: **{Take your precautions.}** *[al-Nisāʾ: 71]* And His statement: **{And We sent down iron, in which is strong might and benefits for the people.}** *[al-Ḥadīd: 25]*

And He reminded mankind of His favor by teaching them what they did not know of all useful sciences and crafts.

These are only brief examples from the sciences of the Sharīʿah. Is there any beneficial knowledge that is not included within it? Are there any necessary insights for the religious or worldly affairs of humanity that it has failed to encompass? Is there any useful means, cause, or path that it has left out?

Thus, if these atheists reject what is old—meaning the religion of Islam—then they have rejected all that is beneficial. What then remains for them upon which to build their sciences and deeds?

These people who disparage the “old”—with the author of “The Shackels” being their standard-bearer—aim by it to reject the religion of Islam. They have even clearly stated this intent.

Yet despite this, they are liars and inconsistent. For while they advocate discarding what is old, they follow Aristotle, Plato, al-Fārābī, Ibn Sīnā, and others among the early and later-day atheists. Even if such individuals were skilled in purely material sciences, their discourse on religion and

its foundations is far weaker than that of even the most basic students of religious knowledge—as is well known to those familiar with them.

Whoever wishes to witness the ignorance of those individuals so highly praised by this writer should examine the debates between their claims and the statements of the imams of Islam.

Let him read the works of Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him), especially *al-ʿAql wa an-Naql* ("Reason and Revelation"), where he demonstrated—using rational arguments, in addition to transmitted evidence—their profound ignorance and meager understanding in the fundamentals of religion, and their immense misguidance in them.

What elevated their status in the eyes of their followers was merely their knowledge of the natural sciences, in which the righteous and the wicked alike can excel. These are the people whom this writer prefers over the guidance brought by the messengers, whom he places—without fear or shame—above what Muḥammad ﷺ brought, and what the Companions, the Tābiʿūn, and the imams of religion and guidance upheld. That alone should suffice to expose the utter falsehood, corruption, ignorance, and misguidance of his position—it is outright stubbornness and defiance.

This writer, in promoting this vile ideology, has followed the path of the outsiders—those alien to the religion, its enemies and deniers—whose only aim is to misguide people. And this, as you see, contradicts both sound intellect and religion.

As for religion, no one disputes it, as we have already clarified. As for reason, it is in harmony with religion. Religion never contradicts sound intellect, and there is nothing truly rational or certainly known that opposes religion in any way.

As we have explained before, the religion has pointed out all the beneficial fundamentals. The greatest achievement of the later generations was in developing industries, expanding inventions, and mastering certain aspects of the natural sciences—yet the foundations of these sciences had been passed down from earlier generations.

This liar tried to deceive people by claiming that what led these innovators in modern sciences and inventions to success was their abandonment of religion. But everyone knows that their forsaking of religion brought them no benefit in this world—let alone in the Hereafter.

What brought them progress in these fields was their tireless effort, persistent diligence, and dedication to study day and night to learn, develop, and refine these sciences.

We have already established that Islam urges the pursuit of all beneficial knowledge and commands the acquisition of every science that helps the ummah resist hostile nations and attain its interests.

Thus, whoever uses the foreign nations' superiority in material sciences to argue for the soundness of their religion and the corruption of others' religion is among the most ignorant of people and furthest from true knowledge—or a deceiver intent on misleading those who do not know the truth, just like this writer constantly attempts.

Among his most disgraceful deceptions in his war against Islam and its adherents is his claim that Muslims encourage poverty, hardship, suffering, and calamities—that they seek and actively pursue them.

He mocks them for citing the evidence from the Qur'an and Sunnah that highlight the virtue of patience in the face of poverty, illness, and trials, as he does explicitly in pages 126, 140, and 319, and also mocks all similar texts in the Qur'an and Sunnah.

This is a prime example of inverting the truth. In reality, this is among the greatest virtues of Islam: it guides its followers to the highest form of character development, the most beneficial and noble form of moral training, with the most praiseworthy outcomes.

The Qur'ān and Sunnah abound with texts extolling patience during calamities, illness, and trials—those unavoidable experiences that every human being faces in this world. These texts mention the great virtue of those who are patient, and the immense reward they receive from Allah.

They teach Muslims to prepare themselves for life's inevitable ups and downs—shifting from wealth to poverty, ease to hardship, health to sickness, comfort to difficulty, and vice versa. Islam teaches them how to meet these fluctuations with the right mindset and response, since such conditions are part of human existence.

It instructs them to meet blessings and prosperity with gratitude, by recognizing the favor of the Bestower, using His blessings in beneficial ways for both religion and worldly life, and avoiding arrogance or ingratitude.

Likewise, it teaches them to face hardships and calamities with patience, anticipation of reward, and contentment with what Allah has decreed—while hoping for reward both in this world and the next.

As a result, they move through life's states with joy and inner satisfaction. When they are granted prosperity, they show gratitude, fulfill the rights of the One who blessed them, and use it in ways that benefit them both now and later. When hardship strikes, they remain patient and humble. They are the strongest and most resilient in times of tribulation—tribulations that befall both the righteous and the wicked alike.

Many of them meet adversity with contentment, peace, full courage, and without resentment—while the resolve of those who have deviated from the religion collapses under hardship.

They are overwhelmed by discontent, panic, despair, inner turmoil, spiritual instability, and horrendous mental anguish—sometimes to the point of suicide. This only proves their inner weakness and fragility, and that the hardship has reached a point where they can no longer bear to live.

Compare this horrifying state with the state of Muslims who uphold their religious duties, and you will see the vast difference between strong, determined souls and weak, humiliated ones.

This reality is confirmed by the words of Allah: **{Indeed, man was created anxious: when evil touches him, impatient; and when good touches him, withholding—except those who pray...}** *[al-Maʿārij: 19–22]*

And His words: **{And if We let man taste mercy from Us, then withdraw it from him, he becomes despairing and ungrateful. But if We let him taste favor after hardship has touched him, he will surely say: 'Evil has departed from me.' Indeed, he is exultant and boastful—except those who are patient and do righteous deeds; for them is forgiveness and a great reward.}** *[Hūd: 9–11]*

From this, it becomes clear that the textual evidence concerning the virtues of poverty, the poor, illness, and various tribulations—along with the encouragement to be patient through hardship and the clarification of the reward for doing so—was revealed with the intent of guiding souls to face such trials in the best possible way. This is one of the beauties of the religion of Islam.

But this writer deceptively claims that when the scholars and guides of the ummah transmit such texts, it reflects badly on the state of the Muslims, and that they are actively pursuing such conditions with serious effort. This is one of the worst forms of deception—something even foreign critics of Islam have not stooped to.

How could he claim to support the religion when he is in fact one of its fiercest enemies?

Everyone knows that these texts were revealed to train Muslims to meet life's inevitable trials with open hearts and tranquil souls. Anyone with knowledge of Islam knows well that it calls for the adoption of all means to maintain health—through proper nutrition, sleep, spiritual cleanliness, physical activity, and cleanliness of the body, clothing, bedding, homes, and other surroundings.

Yet this writer falsely accuses the religion of the opposite. Let him produce a single example or a single text from the religion that supports his slander—his baseless claim that Islam and its followers are associated with filth, uncleanliness, or disgraceful conduct and character. Woe to him—how immense his audacity!

Furthermore, Islam strongly encourages seeking medical treatment when one experiences pain. The Prophet ﷺ informed us: "There is no disease except that it has a cure.

Those who know it, know it; and those who are unaware of it, are unaware.[1]"

This is to ensure that people do not surrender to lethargy and give up on treating illnesses, thinking that no remedy exists. When they learn that a cure exists, they strive to find it and learn it.

Likewise, Muslims actively work to eliminate the harms of poverty, illness, and calamities. They ask Allah for well-being and seek refuge from afflictions. They repel Allah's disliked decrees—both religiously and naturally—by relying on His decrees that are legislated and aligned with human nature. They are not, as this writer falsely claims, people who pursue hardship for its own sake.

Rather, they are the most patient people in the face of trials and the most diligent in adopting all beneficial means. They are not like those who devote all their attention to avoiding physical illness and poverty, while neglecting the diseases of the soul—spiritual illnesses far more destructive, lasting, and devastating.

These are the diseases of the heart. Nor do such people concern themselves with avoiding the truest form of poverty: bankruptcy in terms of lasting, righteous deeds. This is what this man calls toward and promotes in his book—urging people to focus entirely on the means, while turning them away from the noble goals that give value to those means.

What good is bodily well-being if the heart is corrupted? What benefit is there in repairing the worldly life while ruining the Hereafter?

In the writings of this author, there is not a single mention—let alone regard—for the Hereafter and the deeds required to attain it. And once the foundation collapses, the structure and all its pillars inevitably fall.

True Muslims, in the fullest sense, fulfill the servitude to Allah for which they were created. They use what Allah has placed in this world as a means to fulfill that ultimate purpose. They are the purest of people in heart, the richest in contentment, the most grateful to Allah during times of blessing and ease, and the most patient in the face of calamities and hardship.

One of the beautiful qualities of the religion of Islam is that it calls to this pure and fulfilling life. It combines between beneficial means and noble ends—unlike the deviant ideologies promoted by this writer, which call only to immediate, shallow pleasures and base desires.

Anyone who reflects on the writings of this deviant will see that he repeats, over and over, the idea of completely turning hearts toward desires and pleasures, granting the soul unrestricted freedom, and insisting that it should never be bound by anything that might restrain it from attaining its lowly ambitions. In contrast, he downplays the Hereafter and may even mock it,

(1) Al-Bukhārī (5678)

expressing himself in sorrowful tones of sarcasm and derision—as he does in pages 17, 35, 37, 66, 78, 85, 126, 178, 319, and 325.

Woe to him—what has he left of his religion, or even of his reason? Mockery and ridicule of Allah's promises and warnings is not only disbelief, but it is also a departure from the bounds of rational thinking.

What reality or truth is greater than Allah's promises and threats? What matter—whether major or minor—has clearer and more compelling proof than this great truth, which has been affirmed by all the prophets and messengers, and by both revealed and rational proofs, even by observable, empirical proofs?

Whoever denies this and mocks it is declaring his own foolishness and severing himself from the realm of the rational—after having already exited the bounds of religion.

Whoever mocks belief, and the promises and threats of Allah, is included in His words: **{Say: 'Was it Allah and His verses and His Messenger that you were mocking?' Make no excuse; you have disbelieved after your belief.}** *[al-Tawbah: 65–66]*

Among the corrupt arguments advanced by this writer is his attack on the best of creation—his criticism of their realization of pure servitude and the very soul of religion and Islam: complete neediness before Allah, and the servant's full reliance upon Him in all matters.

He quoted the words of Ibn al-Qayyim (may Allah have mercy on him) regarding the reality of *faqr* (spiritual poverty)—those precious and noble words clarifying the servant's utter dependence upon his Lord and wholehearted attachment to Him—words supported by divine scriptures and the call of all messengers, pursued by the people of truthfulness, sincerity, and intellect.

Yet he cited these words mockingly, ridiculing the sincere worshippers of Allah and scorning those righteous ones who feel their need for their Creator—the Self-Sufficient, the Praiseworthy. In truth, he is the one worthy of ridicule, afflicted with a condition from which the believers seek refuge in Allah. His mockery and denial are, in fact, directed at the very *soul of religion*.

For the essence of religion is humility and complete submission before the Lord of all worlds. It is the servant's recognition of his absolute need for his Lord, his dependence upon Him for attaining benefit and warding off harm, and his awareness that he possesses no power over any of that—not in the least.

True servitude requires the servant to resort to Allah and plead with Him in all his affairs, knowing his utter inability to perfectly fulfill the commands, avoid the prohibitions, or carry out all beneficial means. And if Allah does not assist him, none of his efforts will succeed.

Muslims understand that their dependence on their Lord does not contradict their striving to adopt beneficial means—just as using the means does not negate one's need for Allah. On the contrary, the two complement each other. The more a servant turns to his Lord in need and reliance, the more divine aid and ease he receives. And the more he strives using the available means, relying upon Allah, the more he is supported and granted success by Him.

But this writer imagined—or deliberately portrayed—the Muslims' dependence on their Lord as something that leads to weakness, laziness, and death of ambition. He depicted it in the ugliest terms, then launched into belittling the best of the believers, accusing them of weak judgment, lack of ambition, and poor intellect.

The poor man didn't realize that, with such a claim, he only revealed his own foolishness and poor understanding. If he truly believes this, he has exposed his own ignorance. And if he does not, then he is only engaging in deceit and manipulation—painting the Muslims in a disgraceful light to defame them and their religion in the eyes of those unfamiliar with the truth.

Woe to this man! If he denies the very essence and pillars of religion—its foundational elements without which nothing can stand—then what does he believe in? If he reproaches neediness toward Allah, hope in Him in every condition, and the acknowledgment that He alone facilitates matters and eases difficulties—that no blessing, goodness, or success comes to the servants except from Him, that none bring about good deeds but Him, and none repel evils but Him, that He answers the calls of the desperate, has mercy on the weak and needy, heals the broken hearts of those who stand in awe of Him and yearn for His grace—if he finds fault in all this, then what remains that is worthy of praise?

Does he praise the weak and humiliated soul, incapable of managing its affairs without the help of its Lord? Or does he commend nature, urging people to rely on it and turn their hearts and efforts entirely toward it? That is precisely what he is calling toward.

Woe to him—what a wretched trade! And what, I wonder, would he say about the most perfect of creation in every noble trait—the leader of those who rely upon Allah, the leader of those who entrust their affairs to Him, and the greatest of all creation in expressing dependence upon his Lord in every sense and dimension—when he said:

"O Allah, it is Your mercy that I hope for, so do not entrust me to myself even for the blink of an eye, nor to any of Your creation. Rectify all of my affairs for me. O Allah, if You entrust me to myself, You entrust me to weakness, deficiency, incapacity, and sin. I place no hope except in Your mercy. So have mercy on me—a mercy that spares me from needing the mercy of anyone else.[1]"

(1) Reported by Aḥmad (20430), al-Bukhārī in *al-Adab al-Mufrad (701)*, Abū Dāwūd (5090), and others; it is ḥasan due to supporting reports

According to the writer's standards, he would no doubt say that this is a shameful state, that its possessor is feeble, of weak soul and lazy disposition—as he explicitly criticized the Muslims for their need of their Lord.

This alone is enough to demonstrate the corruption, falsehood, and monstrosity of such a claim. He went on to complete his attack on *faqr ilā Allah* (spiritual poverty) with an attack on *tawakkul* (reliance on Allah). He redefined *tawakkul* in a long-winded, repetitive explanation that ultimately boils down to claiming that it means knowing the system of the universe—that it never changes, that no one can oppose it, and that Allah does not alter causes—creating, strengthening, increasing, or decreasing them.

By this, he completely nullified the concept of *tawakkul*, denying it from its very foundation. But *tawakkul* is one of the greatest foundations of religion and among the most important acts of the heart. It cannot be realized without complete faith in Allah, belief in His divine decree and destiny, and the conviction that He is the ultimate controller: whatever He will happens, and whatever He does not will does not occur. All matters are in His hands, under His control. The forelocks of His servants are in His grasp. Their provision, lifespans, actions, and every single affair—great and small—are all part of His decree and determination.

Their deeds—whether obedience or sin—are under His will and decree, yet He has granted them choice and has not compelled them.

When the servant realizes this with true understanding, he will genuinely rely upon his Lord for achieving benefit and warding off harm, in both religious and worldly matters. He will trust that his goals will be realized, and that Allah is sufficient for those who rely upon Him. This is the true *tawakkul* that was brought by the messengers, revealed in the scriptures, and unanimously affirmed by all followers of true religions.

But this man nullified all of that. For someone whose foundation is the rejection of faith and who openly encourages its denial; who claims that causes cannot be effective unless faith is abandoned; whose creed is that all affairs in the upper and lower realms are controlled by nature, its systems, interactions, and evolution; who interprets divine revelation as previously discussed; who holds the views on reward and punishment—worldly and eternal—that we have already referenced; who invites people to reject what is old—meaning the Book of Allah and the Sunnah of His Messenger ﷺ; who calls for a new atheistic worldview that discards all religious teachings and morals; who clearly states, with no ambiguity, his disbelief in all the prophets (as we shall soon quote in his own words, if Allah wills)—for such a person, it is no surprise that he denies reliance on Allah and rejects all the texts of the Qur'an and Sunnah concerning it.

Among the harmful discussions in this book—ones so atrocious and depraved that no one with the slightest intellect or insight from among the early or later generations has ever dared to express them—is the writer's repeated claim that humanity, in its development and progression, will eventually attain the attributes of the Almighty Lord. If, by his words, he affirms the existence of a god at all, then according to him, man can become all-knowing, all-powerful.

He claims that man has already come to know the beginnings of existence and what will occur at its end. He asserts that man has discovered the origin of this creation and has cast aside the knowledge brought by the messengers.

He attempts to predict what will occur in the world and claims to have learned the extent of its remaining duration. He believes that man has come to understand the lower realm and is on the verge of understanding the higher realm, of creating forms and bodies, and is trying to blow the spirit into them. He finds no problem in the idea of producing artificial animals or artificial humans.

He makes these claims unashamedly, denying the truth of what Allah and His messengers have brought. He asserts that man may eventually be able to create animals, and he further claims that distinguishing between the Creator and the created is the greatest of errors, and that it is wrong to separate the Almighty Lord from mankind.

He claims that whoever differentiates between the two does so out of ignorance, misguidance, and error—as he states explicitly in pages (38), (58), (67), (70), (77), (78), and (97) of his book.

Consider the horror of what he has uttered: he is accusing every prophet whom Allah sent to mankind—including foremost among them Muḥammad ﷺ—as well as the imams of guidance and the lamps of darkness, of being misguided, merely because they distinguished between the Creator and His creation.

Yet the very essence of the divine scriptures and the missions of the great messengers is the belief in the oneness of the Creator and the conviction that He alone possesses all attributes of absolute perfection—perfection that cannot be fully captured by language or comprehended by thought. And it is categorically impossible for any of the created beings—whether in the upper or lower realms—to be equal to the Lord of all worlds, or to resemble Him in any of His attributes or characteristics.

Among the clearest religious, rational, and intuitive truths is the complete distinction between the Creator and the creation in every quality. The Lord is the Creator—everything else is created. He is the Provider and Controller—everything else is provided for and managed.

He is the First, before whom there is nothing; and the Last, after whom there is nothing. He is the All-Knowing of everything, the All-Powerful over all things, the Possessor of all aspects of might, the All-Wise who encompasses all wisdom, the Magnificent who possesses every attribute of majesty and grandeur.

The created being, however, is something that came into existence after non-existence. It has a beginning and an end. Its knowledge is weak, and its power is weak. Whatever it has of knowledge and power, it is Allah who gave it to him. There is no power and no strength except through Allah, the Most High, the Almighty.

Even the greatest of creation—the messengers and the angels—have all acknowledged that they have no knowledge except what Allah has taught them. So, whoever equates the Creator with the creation is either among the most ignorant, misguided, and deluded of all people, or he is one who denies the Lord of the worlds entirely and conceals his disbelief under a false appearance of faith.

This writer is both a deceiver and deceived. He has been misled by the industrial and scientific progress he sees in some advanced nations. Because of their proficiency in the physical and material sciences, he now believes that they must inevitably reach knowledge that only Allah possesses, and that they will achieve what is beyond the ability and power of created beings.

Even if such a thought were imaginable, he should understand—if he does not already—that Allah created the human being with a form and nature suitable for advancement in knowledge and actions within his own domain and capacity. He provided him with intellect and reason, sent messengers to guide him, and prepared means that enable him to reach the highest possible levels attainable within human nature. Allah granted him the potential to progress in the most noble of sciences—such as the knowledge of *tawḥīd* (divine oneness), sound beliefs, noble character, religious rulings, political understanding, and social organization.

Allah subjugated the universe to him so he may extract its benefits and draw upon its forces to produce useful crafts and inventions. As a result, people have progressed in these areas according to their respective paths and interests.

As for the messengers and their inheritors—those great scholars, righteous leaders, and rightly guided guides—they drank from the fountain of revealed knowledge and were nourished with spiritual insight that refines the soul and heart, elevating them to the highest degrees and most complete forms of happiness.

They perfected this with knowledge of rulings, the lawful and unlawful, interactions and rights among creation—based on complete justice, fairness, reform, and upright character—and

political sciences and all other disciplines that support the religion, improve conditions, bring benefit, and repel harm.

They became guides and guided, and through them others find guidance. It is through their teachings and knowledge that people attain understanding, and it is by their ethics and actions that one discerns righteousness from corruption.

They reached a station and rank no one else—whether from the earliest or the latest generations—has ever approached. A single follower of the messengers and imams of guidance, if compared with all those whom this writer reveres and exalts from among the leaders of atheism, would surpass them in strength of knowledge by many times—let alone in matters of the heart and turning to Allah.

Anyone with knowledge testifies to this.

Even this very writer has acknowledged it when, in his book *al-Ṣirāʿ* ("The Struggle"), he wrote a lengthy biography of Shaykh al-Islām Ibn Taymiyyah (may Allah have mercy on him), declaring him superior to all scholars due to the breadth of his knowledge, strength of his guidance, vastness of his reading, and astonishing mastery. He made no distinction between Muslim scholars and those who oppose the truth.

Yet in this book, he has contradicted himself and refuted his own words. Woe to him, the poor man—how deluded he is and how far he has strayed from the truth.

As for the present time, the European and American nations and those who follow them have exerted great effort in modern sciences. They have devoted their time and comfort to them and have pursued them with great passion.

They have reached heights no others have achieved and continue to strive earnestly toward the perfection of these fields. And according to current projections, they will reach whatever their abilities and faculties allow them to reach.

As for the claim that human knowledge has no limits, that human action knows no bounds, and that it will one day rival the Lord of all worlds—encompassing all knowledge and wielding all power—this is an assertion that reason itself rejects outright. Yes, it is true that humans have, through the physical and biological sciences and the harnessing of material forces, achieved undeniable advancements. But as for attaining knowledge of the heavens, the higher realms, the past and future, or the ability to create living beings and breathe life into them—this is utterly impossible, both rationally and in light of the revealed law.

Indeed, Allah alone possesses knowledge of the unseen—not even a prophet sent or an angel brought near can grasp it—let alone anyone else; Allah alone causes death and grants life, and none in the heavens or the earth shares this with Him.

It may be said, as a challenge to any created being: These inventors and those skilled in the physical sciences have indeed produced astonishing images and technologies—but can they create a mere gnat or any living creature? Can they restore the soul when it reaches the throat?

It may be said: These nations have developed land, sea, and air transport, harnessed electricity at will, and accomplished many other feats within the human capacity. They have analyzed great and minute elements.

But can they create even the smallest living thing? Do they have any means to access knowledge of the unseen, knowledge that Allah alone possesses? Do they know—by certain knowledge—when the rain will fall, when a healthy person will die, how long they will live, or what they will earn in the future?

All they possess are conjectures and estimations based on observed causes.

Do they have any access to knowledge of the Barzakh (the intermediate state after death) or the Hereafter, about which the messengers have informed us, and the nature of what occurs therein?

According to this writer, there is nothing beyond human knowledge or capability. Ponder such a statement—never uttered by even the most extreme of rationalists or fools.

Throughout his book, in multiple places, he acknowledges that he alone has discovered much of what we have cited—and will yet cite—of his falsehoods. He claims to have realized what the messengers and their followers failed to grasp.

This, in addition to being a sign of extreme arrogance and deceitful boasting, is a confession of straying from the path of all rational people. It is a baseless act of transgression and slander.

Even the polytheists, Jews, and Christians did not dare utter what this man has said. All those who affirm the existence of a Creator—whether religious or not—agree that it is impossible for the created to equal the Creator in any way whatsoever.

At the height of polytheistic error, the idolaters only claimed that their false gods deserved a share in worship—but they acknowledged those idols were created, deficient, and powerless. They said, “We only worship them to bring us nearer to Allah.”

So, woe to the one who utters a claim even more repugnant than that—one even the Jews, Christians, and idolaters shunned.

As for the deficiency of many modern people in knowledge of *tawḥīd* and religion—despite their expertise in the physical sciences—this is itself one of Allah's signs and proofs of His power: that you may find people of immense intelligence and technical brilliance, having attained knowledge and produced inventions that those before them could not even imagine, and yet they are utterly ignorant and far astray when it comes to knowledge of Allah, His oneness, and the reverence and awe due to Him.

They witness human wonders—those very things foretold by the messengers from Allah concerning the unseen, divine decrees, and the Hereafter—and yet persist in disbelief and denial. Thus, they believe in the ability of humans, yet disbelieve in the power of the Supreme Sovereign?

These people have mastered only a narrow subset of knowledge—meager when compared with the truly beneficial sciences and lofty objectives that are the true path to happiness and success. They are blind to these purposes.

Hence, it becomes clear that the matter belongs to Allah and that His decree prevails. Man's arrogance and delusion in his limited knowledge is among the greatest veils between him and Allah. If Allah were to abandon him for the blink of an eye, he would perish and fall into misery.

Among the extensions of his exaggeration of nature is his bold denial and contradiction of what the messengers came with, and what Allah revealed in His Book and what His Messenger Muḥammad ﷺ conveyed about Ādam—the father of humanity—and his wife, and their enemy Iblīs, and the accounts Allah has related of them.

This man dared to abandon what the messengers and divine scriptures have conveyed and instead followed the path of the materialist atheists, adopting a fictional theory known as Darwin's theory—an Englishman—whose conclusion is that humans descended from apes, and apes from dogs or some lesser creature. Even his own people criticized this theory—let alone the messengers and their followers.

He claimed that the first human was in an animal-like state—or was an animal—and remained for long ages, millions or billions of years (according to wild speculation), unable to speak or express themselves, only wailing and grunting like newborn infants.

He alleged that they remained in that state for all that time until they advanced slightly and learned to gesture. Some began to signal to one another—without yet speaking—until nature (or as he believes, unless Allah wills otherwise) raised them further. Eventually, they acquired the ability to speak—but only after countless epochs.

In addition to contradicting all divine books and messengers, this is among the most repugnant fabrications and farthest from truth. By what path did they arrive at this baseless claim? What proof emboldened them to this audacity?

But Allah refuses except to expose those who abandon His religion and deny His messengers. They abandoned the knowledge of the messengers and the certain truths and instead pursued conjectures founded merely on assumptions drawn from fossils and bones of extinct animals.

Woe to those who choose these myths and absurdities over what the messengers brought and what the divine books revealed.

Woe to the disbelievers from a severe punishment—those who deny Allah and His Messenger but believe in every rebellious devil.

Now look at the final section of his book, titled “The Problem That Remains Unsolved” on page 315 and onwards to the end. Witness the calamities and monstrosities he presents, the denials and horrors he commits.

He claimed outright that belief in Allah—affirming His existence, Lordship, and actions—is among the most problematic of issues, even though it is the very foundation of all matters, the clearest and most evident in proof.

He boldly stated—without reservation—what no one among humankind has dared say, except Pharaoh and those like him who completely rejected the Lord of the Worlds.

He claimed that none among the early or later generations has solved this “problem.” Thus, according to him, all divinely revealed books—the Torah, the Injīl, the Zabūr, and the Qur’ān—and everything brought by the messengers in general, and their leader and master Muḥammad ﷺ in particular, and all the godly scholars, rightly guided preachers, sages, and luminaries—all of them failed to understand belief in Allah or to solve this supposed “problem of faith.”

So, according to this writer, faith remains the most obscure and convoluted matter of all!

Woe to him—what a colossal disaster! What audacious defiance of Allah, His messengers, His books, and all people of knowledge!

How did his soul allow him to commit this monstrous crime? How did he lack the intellect to prevent him from uttering such blasphemy? He has become a byword for manic atheism and extravagant heresy.

Glorified is Allah the Almighty! How true are the words of His noble Prophet! This great religion has clarified all foundational and subsidiary matters, both internal and external, whether related to the Creator or to the creation.

It has explained everything with clarity. And this noble Messenger ﷺ—who is, without doubt, the most knowledgeable of all creation and the most perfect in every trait—if this religion, and this Messenger ﷺ, failed to clarify this foundation (according to the slanderer), then what did they clarify? To what truth did they guide? And what problem did they solve? What knowledge did they expound?

According to this man's claims, this complete religion and this noble Prophet ﷺ only brought harm to humanity and plunged them into the greatest ruin!

We say: that is according to *his* claim, for the sake of argument.

Indeed, he explicitly stated this in several places in his book.

According to him, this perfect religion, and the great Messenger ﷺ, only increased humanity in misery and led them to the greatest harm.

Exalted is Allah far above what the wrongdoers say—exalted in lofty grandeur!

This great foundational truth—faith in Allah—has been explained by Allah in His Book and by His Messenger ﷺ in such clarity that it surpasses the brightness of the midday sun. It has been made clearer than any other matter. No topic in existence has ever been clarified more than this one. Its proofs and evidences exceed those of all other issues.

The Book and the Sunnah have nearly become the very foundation and detailed exposition of this great principle, while all the rational and innate proofs agree on the acknowledgment of God. Even the polytheists—those who associate with Him beings they invoke and to whom they allocate something in acts of worship—confess that God is the Creator, the Provider, and the Manager of all affairs. The messengers have declared, "Is there any doubt concerning God?" and this matter has been exalted to such an extent that it must be demonstrated, as is stated:

"And nothing is acceptable in the minds

if the day requires evidence."

And this slanderer—after engaging in futile attempts, disputations, and the incessant repetition of empty chatter and babble, claiming that he alone has solved the problem—deduced with his maddened reasoning and immense audacity that the only solution is for people to abandon faith behind their backs, to embrace nature, and to completely detach themselves from religion and Sharia.

He further asserted that if they did so, they would have unraveled this complex enigma; and even if remnants of faith remained, they would be shackled by fetters that prevent them from rising and advancing.

Woe to him! Where is his claim that he is a believer in God and in all that has been revealed about Him? Has any atheist ever sunk to such an abysmal depth? It has been made perfectly clear, with all doubts dispelled, that this man is deceitful—having adopted a novel method in atheistic propaganda; he has set out to undermine and uproot every religion from its very foundations.

With this campaign, he has taken up arms against all the heavenly religions. Woe to the poor soul who becomes prey to the atheists—for if the very foundation of faith is not established, then by what is it secured? And if one does not believe in God, then on what basis does one believe? **{So with what statement after Allah and His signs do they believe?}** *[al-Jāthiyah: 6]*

When a person reaches such an extreme level of denial, further discourse with him becomes futile, for the arrogant, ostentatious one, seeing the manifest realities, nevertheless denies them.

This writer claims that the faith of the devout prevents them from pursuing practical measures—and even when they do, it is in a rather feeble manner. From his lengthy discourse, which he reiterated ad nauseam, he deduced that it is incumbent upon people to reject belief in God and His decrees, so that they may free themselves from their bitterness and imprisonment, and attain true liberation. In this he was not mistaken, for faith does indeed confine them—but only by restraining them from descending into base morals, succumbing to overt and covert debauchery, or perpetrating oppression against others in their blood, wealth, honor, and rights. Its adherents cannot be licentious so long as they cling to it; yet by abandoning it and turning away, the legal constraints would be lifted, leaving them as unbridled as beasts and their affairs in utter chaos.

And this is exactly what the writer intends—fully aware that these splendid fruits are among the greatest virtues of the religion and its noblest outcomes—yet he strives with all his might to sever them **{And Allah will not fail except to complete His light, even if the disbelievers detest it}** *[at-Tawbah: 32]*.

This man did not follow the path of the misguided among the atheists, who peddle ideas designed to appeal to the masses; rather, he approached the most manifest, exalted, and lucid realities, only to utterly repudiate them and arrogantly oppose them with the greatest hubris.

He claimed that belief in God weakens one's strength and renders resolve feeble; whereas in truth, no strength is fully realized, and no power can rise except through faith in God—for there is no might nor power except through God, and every ounce of strength is derived from His might.

When a servant relies solely on himself, he consigns himself to weakness, incapacity, and deficiency in every respect. Truly, the believers in God are the strongest in spirit, the most courageous, the most patient in the face of hardship, and the most steadfast in critical circumstances; this is due to their complete faith in God, their hope in His reward, and their fear of

His punishment. Indeed, faith is the source of all goodness, of all righteousness and reformation, and through it the evils of both this world and the Hereafter are repelled.

Yet, alongside this promotion and outright denial of faith in God, he brazenly claims that the people of religion cannot grasp its true essence; according to him, neither the companions nor their well-disposed followers, nor the great scholars nor the rest of the knowledgeable among Muslims have truly understood it.

Since, in his view, they have failed to comprehend it, they must reject it and adopt the methods of the atheists. Thus, where is the faith and Islam that this man professes? Where is the zeal he claims to have for the Muslims while he leads the charge in battling them and opposing their religion? And where is the sound reason that should remain with its possessor, keeping him steadfast among people?

Such claims are nothing but recklessness and carelessness—an affront to his own intellect through folly and madness **{And who would deviate from the religion of Ibrāhīm except he who is utterly foolish?}** *[al-Baqarah: 130]*.

Moreover, he repeatedly mocks the laws of religion, its adherents, and its supporters with blatant impudence, much like the incessant clamor of fools and lunatics. Thus, the believer thanks Allah for being spared from this great calamity and severe disaster, and he supplicates that Allah never let his heart stray, nor make it a reproach among the people, and that it may not resemble that of one to whom Allah granted His signs, yet he detached himself from them and followed Satan, thereby becoming one of the astray.

Among the glaring absurdities of this writer is his assertion that Muslims do not understand their religion, nor are they capable of comprehending it in its true form. To support this claim, he cited what he narrated about al-Rāzī, al-Āmidī, Ibn Abī al-Ḥadīd, and others who were bewildered in their attempt to know God—even though some of them later recanted their confusion.

He alleged that Muslims as a whole are like them: lost, unable to grasp the fundamentals of their religion. He either ignored or knowingly dismissed the fact that such confusion only befell these individuals after they rejected the religious sciences in this domain and abandoned the guidance found in the Book of Allah and the Sunnah of His Messenger ﷺ.

Their state of bewilderment, in this context, is one of the clearest proofs of the perfection of the religion—for anyone who seeks guidance from other than it, Allah will lead him astray. This is the condition of all those who deny and turn away from the truth; their affair inevitably falls into disorder, as Allah says: **{But they denied the truth when it came to them, so they are in a confused condition}** *[Qāf: 5]*.

Look at this man—how, after denying the truth, abandoning faith in Allah, rejecting it, and calling others to reject it, his state turned upside down, and his desires led him astray. He who once called to the religion of the Lord of the worlds is now inviting people to atheism.

But the Muslims—praise be to Allah—have understood faith with complete clarity, far more than any other concept. They are the most certain of people, the firmest in faith, and the soundest in belief, for they have believed in Allah, affirmed the messengers, and remained steadfast upon the straight path, while others deviated from it.

One of the offshoots of his rejection of faith in Allah and in what He revealed through His messengers is his denial of the angels, the jinn, and the soul. He presents this denial with sarcastic tones and mocking phrases toward what Allah and His messengers have informed us, what the revealed scriptures have stated, and what the elite among creation and followers of all divine religions have affirmed.

These are matters established in the Qur'an and Sunnah in numerous texts—so many that they exceed the level of tawātur. The Muslims have accepted and affirmed them all: everything that Allah and His Messenger ﷺ have reported about the angels, the jinn, and the states of the soul in al-Barzakh and beyond. None deny these truths except a stubborn, atheistic rejecter of Allah and His Messenger.

This man acted cunningly when he supported the statements of those who denied these fundamental tenets. He gathered in his book every possible myth from storytellers about jinn and spirits, then attributed them to Muslims in an attempt to undermine the religion, thinking that it would be convincing to people.

Then, after laying out this denial in many passages, starting from page 300 and beyond, he realized that people would inevitably say: "This is the speech of someone who denies the existence of angels, jinn, and spirits." So he hypocritically wrote: "Let it be known after this that we are among those who believe in spirits, angels, and jinn, and in what Allah has informed…" and so on.

Look at this contradiction and empty spectacle—so transparent to anyone with the slightest reasoning. Yet, in his arrogance, he imagines that people are like cattle.

And one who denies the *mudabbirāt amran* (those who manage affairs)—and mocks what is mentioned in the Qur'an and Sunnah, and what the scholars describe regarding the divine administration of the upper and lower worlds carried out by the angels by the command of Allah—should not be surprising in his denial of the evil eye, nor in his distortion of the texts related to it, interpreting them in ways no Muslim—or even sane person—has ever interpreted them.

For someone who views these foundational beliefs as nonsense and fantasy, it is no surprise that he champions the cause of female immodesty and advocating the intermingling of women with unrelated men in all types of gatherings, public and private.

He claims that men have no rank over women, nor any merit, and that this unveiling and moral looseness is, in his view, the very essence of righteousness. He asserts that women cannot be reformed, cultured, or educated except through this base and debased path.

And he considers the best Muslims of past generations—from the companions and their students to those who have followed their guidance until today—as ignorant savages, simply because they protected their women from display and moral degeneration.

Then he brazenly argued—approvingly quoting the notion—that the harm caused by women who are chaste and protected by the safeguarding of Allah, and then by their guardians who are protective of the religion and its rulings, is greater than the harm caused by immoral women who mix freely with men in all fields of life.

He even cited and praised, in this very context, the words of degenerate libertines—those who see nothing as forbidden or vile, but rather view any act desired by a person as permissible. To them, there is no evil except what the self does not desire. This he cited approvingly on page 103 and the pages following.

Woe to him! What has he left of religious virtues, of moral etiquette founded upon religion, or of human dignity and modesty? He has rejected them all. The path he promotes is none other than the path of unrestrained licentiousness—endorsing everything Allah has prohibited: polytheism, immoralities, and abominations.

Once these vile, utterly irreligious notions—clear signs of a mind as deviant as the creed it follows—are established, it is no longer surprising that he also rejects and denies the revealed proofs, distorts the texts of the Qur'an and Sunnah, and deceives by combining authentic hadiths with fabricated reports, only to discard them all. He interprets texts contrary to the explanations of the Muslims, all to support his falsehood. These are distortions of the same nature as those of the Qarāmitah and the Bāṭiniyyah.

Let us present a small example of this kind, so that the extent of this man's deviation in these matters may be made clear.

Regarding Allah's saying: **{And in yourselves—do you not see?}** *[al-Dhāriyāt: 21]*, he stated on page 44 that its meaning is: "Allah was rebuking the Muslims present at the time of the Qur'an's revelation, blaming them for not observing the signs within themselves.

That the companions, the preferred generations, and the scholars after them—centuries passed and the reproach was directed at them, and the blame struck them, because they did not see within themselves the potential to extract inner treasures, rather than treasures from the earth.

Until this time came, and this verse applied to them: **{They were more deserving of it and qualified for it}** *[al-Fatḥ: 26]*, because they acted upon it, while the earlier generations were blind to it, and these later ones grasped it while the predecessors were ignorant of it."

Such an interpretation is unmatched in distortion by any Muslim, or even by one who merely claims Islam. According to him, the atheists of other nations have fulfilled this verse better, and are more complete, virtuous, and effective in acting upon it than the early generations—the companions and those who followed them in excellence until the end of time. Exalted are You, O Allah—this is a monstrous slander!

Among his distortions as well is his interpretation of the ḥadīth: "My servant continues to draw near to Me through supererogatory acts until I love him. And when I love him, I become his hearing with which he hears…[1]" to the end of the narration.

He stated on page 40 that this ḥadīth indicates that the servant is not restricted, that nothing is beyond his capability, and that there is no limit to his knowledge or power.

He interpreted the previous vile argument to mean that the servant is capable of competing with the Lord of the Worlds. This is pure atheism and a blatant distortion of the words of Allah and His Messenger—something no one has ever said except the atheists among the advocates of *waḥdat al-wujūd* (the unity of existence).

Yet the meaning of the ḥadīth, praise be to Allah, is well known among Muslims: it refers to Allah's divine guidance, special assistance, and support for His servant who fulfills what Allah loves in both obligatory and supererogatory acts.

Among his distortions is what he wrote on page 61 regarding Allah's saying: **{I did not make them witness the creation of the heavens and the earth, nor the creation of themselves}** *[al-Kahf: 51]*, which he used to support his false claim that human knowledge fully encompasses the origins of the creation of the universe.

He argued that the verse does not negate knowledge, since it says: "I did not make them witness," and not "I did not inform them." He claimed that they had knowledge even if they were not witnesses. This interpretation is one that no commentator has ever stated.

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(1) Narrated by al-Bukhārī (6502), Muslim (2372), Aḥmad in his Musnad (26723), and al-Baghawī in *Sharḥ al-Sunnah* (1248).

The well-known meaning among Muslims is that Allah is rebuking the disbelievers who denied Him and rejected His messengers—those who claimed that some of His creation deserved worship and devotion alongside Him. Allah refuted them, informing us that none of His creation has any share in His acts of creation in any way whatsoever. He did not make them witness the creation of the heavens, nor the earth, nor even the creation of themselves.

This is a negation of all avenues of knowledge—meaning that they have no way to that knowledge. For if they did not witness it, they do not know it; and if they do not know it, then their claim that these beings deserve worship is utterly false and a fabrication against Allah. This is similar to His saying: **{And you were not on the western side [of the mount]}** *[al-Qaṣaṣ: 44]*.

Among his repugnant distortions—ones that make the skin crawl—is what he stated on pages 61 and 67 regarding Allah's saying: **{They know only the outward of the worldly life, but they are heedless of the Hereafter}** *[al-Rūm: 7]*.

He claimed that the ones being referred to are the people of the time when the Qur'an was revealed, and the early generations of this ummah—the preferred generations of the companions and their students.

According to him, the meaning is that their knowledge did not reach the inner realities of things, that their understanding was extremely simplistic, and that at that time, they were still in a state of childhood—or rather, close to the level of animals—and had not yet reached maturity.

He asserted that only the atheists of this era had reached maturity, because they had acquired knowledge of material sciences that the earlier generations had not known. For him, the only valuable knowledge is that of modern disciplines. As for the fundamentals of faith, theology, moral sciences, and what stems from them—of which natural sciences are merely a branch—he deems them to be insignificant and unworthy of being considered knowledge at all. What a disgrace that one would reach such a level of ruin!

Yet the verse, praise be to Allah, is crystal clear and unambiguous. It describes the disbelievers who rejected Muḥammad ﷺ. Allah informs us that their knowledge is superficial—they know only the outward of the worldly life, and they are heedless of the Hereafter.

This is the very reason they rejected what Muḥammad ﷺ brought. Had they known both the outward and the inward dimensions—especially the intended meaning of this life—they would have hastened to believe in Muḥammad ﷺ, just as the true people of knowledge did when they saw the clear signs and immediately accepted faith in him.

But this man applies the verse to the best of creation and the most virtuous generations without exception. He mocks those who understand the inner reality of this world and who prepare

themselves for the Hereafter—those who uphold servitude to Allah and who use the worldly life as a means to serve their religion.

Meanwhile, he wants and attempts through his book to make the worldly life the ultimate objective and primary pursuit. As for the Hereafter, his book alone suffices to turn people away from it, from servitude to Allah, and from hope in the Hereafter's reward. So what faith, what Islam, and what sound reason can remain after this?

Among his distortions is also his interpretation of the ḥadīth: "Every child is born upon the *fiṭrah*…[1]"

He claimed that *fiṭrah* means evil and corruption, and that man is by nature created corrupt—that *fiṭrah* means he is innately disposed to evil. He openly rejects the interpretation of the leading Imams of guidance, who stated that the ḥadīth means Allah has created His servants with a natural disposition to accept good—both in knowledge and in action—and that Allah instilled within their creation a full readiness to accept it, as a grace and favor from Him.

As Allah said: **{So direct your face toward the religion, inclining to truth—the fiṭrah of Allah upon which He has created mankind. There is no altering the creation of Allah. That is the upright religion, but most people do not know. [Turning] in repentance to Him…}** *[al-Rūm: 30–31]*.

According to his interpretation, one would have to correct the Prophet ﷺ, who said: "Then his parents make him a Jew, or a Christian, or a Magian…" It would be said: why didn't he also say, "or make him a Muslim," since according to this writer, the child's nature accepts all beliefs equally.

Yet in the same ḥadīth and the noble verse, the Prophet ﷺ said: "Like a beast born whole—do you notice any part of it mutilated?" Meaning: like an animal born complete in form and sound in body, until people come and mutilate it by cutting its ears or other parts—so too, the human being is created upon a *fiṭrah*, with a natural readiness to know and accept the truth.

If left alone with his *fiṭrah* and not subjected to corrupt upbringings, he would not choose anything other than the true religion. But according to this man, *fiṭrah* means wickedness and savagery—something completely at odds with the verse and ḥadīth.

Among the boldest displays of audacity is his interpretation of Allah's saying on page 66: **{And you see them looking at you, but they do not see}** *[al-Aʿrāf: 198]*. He claimed that this refers to those who met the Prophet ﷺ and believed in him among the Companions—those who are the best of creation and the most knowledgeable.

(1) Al-Bukhārī (1359) and Muslim (2658).

This man portrayed them as merely observing outward appearances while being blind to inner realities, describing them as in the stage of children, as has already been pointed out multiple times. This interpretation resembles the commentaries of heretical sects such as the Bāṭiniyyah, Ismāʿīliyyah, and Qarāmiṭah.

However, the meaning of this noble verse, according to all Muslims, is plain and clear: it describes the disbelievers who rejected the Messenger—or, as some have said, it describes the idols.

The meaning is: "The disbelievers look at you with outward vision but fail to perceive the profound meanings, the beautiful qualities, and the clear signs that prove beyond doubt that you are truly the Messenger of Allah." Or, in the case of the idols, the meaning is that they are lifeless images—shapes without souls—that appear to look but do not actually see, as they are inanimate objects.

He also distorted the ḥadīth reported in the *Musnad* of al-Bazzār: "Most of the people of Paradise are the simple-minded"[1].

He claimed this meant praise of foolishness and encouragement toward it, gathering up myths of the storytellers and attributing them to the bearers of the Sharīʿah and the scholars of the religion, while denying the ḥadīth altogether.

Yet the meaning of the ḥadīth is clear to all Muslims: the Prophet ﷺ did not say that *only* the simple-minded will enter Paradise, or that no one else deserves it. Rather, he said *most* of the people of Paradise are simple-minded.

Their merit lies in their purity from rancor, hatred, and blameworthy traits, making them deserve Paradise. This is to dispel the assumption that such people are insignificant in Allah's sight.

At the same time, the Qur'an and Sunnah are filled with praise for people of intellect, reason, wisdom, sound judgment, and depth of thought. There are many texts that emphasize this.

Thus, there is no contradiction: the religion encourages the perfection of intellect and highly praises the people of sound minds, describing them as the elite of creation. Yet, anyone who believes and does righteous deeds—even if he does not reach their level—such as the pure-hearted simple ones, will be among the blessed, for Allah does not let the reward of anyone who excels in action go to waste.

One of the strange misapplications he makes is interpreting the current wars between the European and American nations and their allies as being the intended meaning of Allah's saying: **{Fighting has been prescribed for you, though it is hateful to you}** *[al-Baqarah: 216]*.

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(1) Al-Bazzār (1983). Ibn ul-Jawzī declared it to be *Munkar* (weak in opposition to reliable narrations) in al-'Ill all-Mutanāhiyah (2/ 934).

He claimed that these modern wars are what the verse refers to. But the Muslims unanimously agree that the verse refers to the prescribed fighting of Muslims against disbelievers. This is the obligatory battle, and it is the one that brings about blessed and beneficial outcomes.

As for the current wars, founded on greed, injustice, cruelty, and lack of mercy—what good have they brought? What blessings have come from them? The earth has been filled with destruction and ruin.

These wars never rest, except to prepare for more massacres and evils that make one forget the horrors of the past. Woe to the one who interprets Allah's verses with atheism.

Among his distortions is his interpretation of the ḥadīth of Anas: "The Prophet ﷺ would go around to his wives with a single ghusl (ritual bath).[1]"

He claimed on page 120 that this merely refers to physical rotation, without intimacy, mocking Anas and others who interpreted it according to its actual meaning—that intimacy was involved—which is the consensus understanding among Muslims. Yet this man denied and rejected it.

This delusion stems from inherited doubt, passed down from those who criticized the Prophets for having multiple wives. But Allah responded to them in rebuke and denial with His saying: **{And indeed We sent messengers before you and appointed for them wives and offspring}** *[al-Raʿd: 38]*.

What deficiency lies in the Prophet ﷺ having many wives, or in his complete fulfillment of their rights? On the contrary, it is among his greatest virtues—perfectly upholding the many rights upon him, and in his marriages lay benefits and wisdoms for the ummah that are countless.

Among his gravest audacities is what he wrote on page 126 and the pages following, where he rejected all the texts that encourage asceticism in this world, patience in the face of trials, and endurance through poverty.

These make up a major portion of the religion, yet he denied them all, boldly fabricating claims whose falsehood is evident to anyone. As is his habit, he tried to mislead by quoting random and unconnected narrations, compiling them in his book as a tool to reject the sound and authentic reports. He accused all Muslims—from the earliest to the latest—of accepting these "worthless" reports.

But as already noted, the beauty of this religion lies in how it encourages every means and aim that uplifts faith, and in how it supports what helps religion, even from worldly matters.

(1) al-Bukhārī (268), Muslim (507).

This stands in complete opposition to what this writer promotes: a life of attachment to this world, mockery of those who pursue the Hereafter, and ridicule of all references to reward—both worldly and eternal.

Among his most appalling deviations is what he extensively quoted as being from the Torah—but it is not from the Torah itself. Rather, it is from the *Proverbs* attributed to Sulaymān (ʿalayhi as-salām), which promote attachment to the worldly life. He then compared these sayings with what is found in the Qur'an and the Islamic religion on page 177 and onward.

He criticized the Qur'an and religious texts for linking happiness, success, and salvation in both this world and the next to worship, piety, and righteousness. He vastly preferred what he attributed to the Torah over the Book and the Sunnah, granting the former immense superiority, while denying the latter any merit whatsoever.

In fact, he attacked these texts, claiming that they are what dulled people's ambitions, weakened their motivation, and prevented their advancement. His words practically amount to a denial of Allah's punishments—both in this world and in the Hereafter.

Similarly, on page 296, he mocked the ḥadīth of Anas: "There will not come a time upon you except that the one after it will be worse than it.[1]"

This narration is authentically reported in Ṣaḥīḥ al-Bukhārī. Yet he mocked it, scoffed at those who transmitted it, and vehemently rejected it. The reason for his rejection lies in his corrupt foundation: he preferred the atheistic heretics—past and present—over the Companions and the best of generations.

He knew this ḥadīth was among the many proofs that refute his claims and expose their falsehood. He alleged that the belief in the virtue of the early generations, the Companions and their followers, hindered progress. This is a clear campaign to discard religion—a campaign that this man pursues persistently.

He establishes wicked principles through which he attacks the foundational principles of the religion. His book, in its entirety, serves as a vehicle for atheistic propaganda. At times, he distorts the texts of the Qur'an and Sunnah; at other times, he disparages the Companions, their followers, and the transmitters of the religion—the best of generations—through whom this religion reached us.

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(1) Narrated by al-Bukhārī (7068), Aḥmad in *al-Musnad* (12162), Ibn Mājah (4039), al-Ḥākim (4/441), Ibn Ḥibbān (5952), Abū Yaʿlā (4036), al-Ṭabarānī in *al-Muʿjam al-Ṣaghīr* (528), al-Quḍāʿī in *Musnad al-Shihāb* (903), and Abū Shaykh in *Ṭabaqāt al-Muḥaddithīn bi-Iṣfahān* (468).

His mockery and ridicule run deep throughout his writing, to the point that nearly all of his deviant discussions amount to scorn, derision, and contempt for the religion, the Sharīʿah, and those who carry it.

At this point, a rational person must pause in astonishment and ask: Can such sarcasm and ridicule from this man be driven by anything other than an inflated ego coupled with utter disdain for others?

This should not surprise us—for once delusions take hold of a soul, they become embodied and begin to dominate the person's mind, stripping him of any sense of dignity or standing among people. It is not surprising that his intelligence and perceptiveness have diminished under this domination until they have all but disappeared. He has lost awareness of what he says and writes, to the point that his condition resembles madness and total lack of self-awareness.

Even those who retain a shred of practical intellect—let alone religious understanding—preserve their dignity, their standing among people, and their esteem in the hearts of those who honor them.

Such a person would never be pleased to make sarcasm and mockery his habit, even in mundane matters—let alone in matters related to the religion of Allah, His messengers, and their followers. But Allah will not fail to expose those who attack His religion, His law, and His allies—both in this world and the next.

Among the most disgraceful and scandalous of his claims is what he explicitly stated on page 317: "The religious people—despite their differing lands, eras, prophets, temperaments, and races—have failed to contribute anything new to life, or to become radiant beings within it."

After such a blatant declaration rejecting all revealed religions, disbelieving in all the prophets, belittling them and elevating others above them—what further advance toward disbelief remains? What greater conclusion to outright rejection of faith is left? And how many statements of this sort fill his book?

Our Lord, do not let our hearts deviate after You have guided us, and grant us mercy from Yourself. Indeed, You are the Bestower.

Know that his expressions on these topics—which we have highlighted—are numerous and repeatedly presented in various forms. We have refrained from quoting them all to avoid unnecessary length without benefit. Instead, we conveyed their core meanings and guided the reader to the relevant pages of his printed book "The Shackels".

Likewise, in this treatise of ours, we did not overquote verses and ḥadīths refuting his claims, because the entirety of the Qur'an and Sunnah is a refutation of what he has said. He denied

all the foundational principles of the Qur'an and Sunnah and sought to uproot them from their very base.

The nature of this matter demands such a response—for debating someone who holds the Qur'an and Sunnah in reverence is one thing, and debating someone who does not is entirely another.

We praise Allah for granting us insight into the horrors and atrocities found in his book—things that none would utter except one whose disbelief and atheism have reached their peak.

In addressing him personally, we used only gentleness and soft speech, following the approach of the Qur'an and Sunnah in dealing with adversaries and deviants—stating only "so-and-so said" or "so-and-so did."

However, when discussing heinous statements, it is necessary to highlight the harm they cause, their contradiction to the foundations of religion, their distance from Islam, and the misguidance and deviation of their author.

In doing so, criticism is directed at the statement and its content, not out of personal spite, but to demonstrate the deficiency in the speaker's religion, reason, and judgment.

We have no personal motive against this man. However, because he transgressed against our Islamic religion—its principles, foundations, and carriers—mocking them and favoring over them the heretical atheists, and because he acted against Muslims with even greater hostility than the Christian missionaries, it became an obligation upon every Muslim to oppose him, repel his harm, clarify his reality, and warn against his path and propaganda, each according to their ability.

By Allah, we grieve deeply over this man's downfall, and we count his downfall among our losses. We have lost someone who had previously held high positions and championed the truth in undeniable ways. Yet it is appropriate to reflect on Allah's saying: **{O you who believe, whoever among you turns back from his religion—Allah will bring forth a people He will love and who will love Him: humble toward the believers, powerful against the disbelievers, striving in the cause of Allah, and not fearing the blame of any critic}** *[al-Mā'idah: 54]*.

We ask Allah to return him to the truth, to bring him back to Islam through sincere repentance and renunciation of his errors, and that he writes a book proclaiming his return from these vile arguments.

We ask Allah, the Most High, to keep us firm upon His religion and to not cause our hearts to deviate after He has guided us, and to grant us mercy from Himself—indeed, He is the Bestower.

May blessings and peace be upon Muḥammad, his family, and his Companions.

Written by the servant in need of Allah: ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī.

Completed on the 3rd of Rabīʿ al-Ākhir, 1366 AH.

Copied from the handwriting of Shaykh ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī by the servant in need of Allah: ʿAbd Allāh ibn Muḥammad al-ʿUhaylī.

Completed on the 12th of Jumādā al-Ūlā, 1366 AH.

Verified by our teacher Shaykh ʿAbd al-Raḥmān ibn Saʿdī on the 13th of Jumādā al-Ūlā, 1366 AH.

A Detailed General Response To What the Book “The Shackles” Contains of Misguidance

By: al-ʻAllāmah ʻAbd al-Raḥmān ibn Nāṣir al-Saʿdī

In the name of Allah, the Most Gracious, the Most Merciful

A question was presented to us, asking generally about the contents of the book titled *Hādhihi Hiya al-Aghlāl (These are the Shackles)*. We responded that we had already written a concise treatise on its topics, which cannot be reproduced here. However, a general overview may serve to clarify its subject matter. So we say—seeking help from Allah and hoping that He grants us beneficial knowledge and righteous action, and that He does not cause our hearts to deviate:

Whoever examines this book thoroughly and reflects upon it carefully will realize that no book has ever been written with greater hostility and enmity toward Islam than this one.

No outsider—let alone someone claiming to be Muslim and espousing atheism—has ever dared to write what this man has written, nor has any fabricator fabricated anything like his fabrications, nor any distorter distorted like his distortions.

No one has ever spoken with such brazenness, mockery, and scorn toward the religion, the Sharīʿah, its foundations, its sciences, its morals, and its bearers as he has. This book is a clear and open call to the rejection and opposition of Islam, and an outright departure from its creed and foundations—let alone its branches. It is a campaign of open hostility and opposition to the religion and its followers.

The book is filled with deceptive flourishes and falsifications, cloaked in a guise of supporting Islam, but they amount to the gravest forms of heresy, hypocrisy, deception, and trickery. He did not leave any path of evil except that he walked it.

He aligned himself with those who have broken away from the religion entirely, stood in solidarity with the callers to its rejection and with the promoters of atheism, and fully immersed himself in the camp of the heretical atheists.

These three matters—rejection of the religion, opposition to it, and deception toward it, which are the comprehensive paths of the enemies of religion—form the central theme of his book. From its beginning to its end, it is filled with these elements, as is clear to anyone with insight.

He drew from all the advocates of disbelief in the Lord of the worlds and all those who attacked the mission of all the messengers—especially the Seal and leader of all of them, Muḥammad ﷺ. He drew from both early and later leaders of disbelief and advocates of atheism everything they ever said—and added to it, building upon their heresies and expanding upon their corruptions.

The outright deniers of the Creator—those who reject His existence entirely and deny the mission of His messengers—have various styles and approaches. The heretical philosophers, Pharaoh, and those like them openly denied the existence of the Lord of the worlds altogether, and declared the eternity of the universe, saying: **{There is nothing but our worldly life—we die and live, and nothing destroys us but time}** *[al-Jāthiyah: 24]*.

Then, others came after them with a new style—such as the heretical *Ittiḥādiyyah*, who claimed that all existence is one and the same, and that there is no distinction between Creator and creation, nor between Lord and subject, nor between Maker and made.

This man adopted yet another form of this heresy, even more deceitful and hypocritical. He claimed that there is no difference between the Creator and the creation, and that those who make such a distinction—including the messengers, their followers, and all adherents of religion—are, in his view, mistaken.

He also claimed that all the attributes of the Creator are within human reach—that humans can possess all divine qualities. What denial of God could be greater than this?

The enemies of the messengers called them sorcerers and poets. They accused them of fabrication and lying—blatantly and directly. The heretical philosophers claimed that the messengers lied for the greater good, and that they presented illusions and metaphors that contradicted reality.

The Christian missionaries, when astounded by the complete religion, the high morals, the knowledge, the practices, and the Islamic conquests brought by Muḥammad ﷺ, began to deceive people with the claim that they had “analyzed” the Prophet’s life—and from this corrupt analysis

they concluded that the revelation he received was not from Allah, but rather from himself to himself, and that he was merely a wise political leader.

This man has followed their exact path. He claimed that the Prophet ﷺ used to withdraw into nature, commune with it, and engage in spiritual dialogue with the night and day, the earth and sky, the light and darkness, and the breeze.

He said that the Prophet began his mission with a retreat into nature in the Cave of Ḥirā' and ended it with a deep connection and yearning for nature—claiming that when the Prophet said at the time of death, "to the Highest Companion", he was referring to nature itself.

This is a blatant denial of prophethood, identical in essence to the claims of the Christian missionaries—differing only in wording.

The enemies of the messengers among the naturalistic materialists (*al-dahriyyūn al-ṭabīʿiyyūn*) claimed that there is nothing beyond this worldly life—that it is merely wombs that deliver, earth that swallows, and nature that never ceases.

This man followed their exact path, saying: "It is only nature that acts, evolves, reacts and is affected, transitions from one state to another, and manages the affairs of the world." According to him, it is nature that administers both the intricate and the grand matters. In his view, Allah has no action, no attributes, and not even existence.

The enemies of the messengers, in rejecting their message and denying its truth, said: **{Allah has not revealed anything to any human being}** *[al-Anʿām: 91]*. This man similarly claims that revelation is imaginary and not real.

The enemies of the Prophet ﷺ and of all the messengers said to them: "We consider you a bad omen; we see no good in your presence; and we find in your message nothing but evil—good lies only in what we are upon." This man echoed their words and went even further: he claimed that religion is evil, one of the greatest calamities in his view. He declared that its followers possess no goodness, no virtue whatsoever—rather, they are full of vice and disgrace. In contrast, he asserted that goodness lies in what the atheists brought and what the deniers affirm—that this alone is the path to happiness, success, and advancement.

The enemies of the messengers mocked them and what they brought. This man mocked all revealed religions and filled his book with ridicule and scorn—especially magnifying his contempt for Islam.

The enemies of the Prophet ﷺ once said: **{Why was this Qur'an not sent down to a great man from one of the two cities?}** *[al-Zukhruf: 31]*, referring to the leaders of disbelief and rejection

of Muḥammad ﷺ, elevating their own judgments and opinions over the message brought by the Prophet.

Likewise, this man belittled the Messenger ﷺ and what he brought, claiming that greatness lies solely in the heretical atheists. He elevated their words and views above the revelation brought by the Prophet ﷺ.

The enemies of the Prophet among the Jews said with deceit and plotting: **{Believe in what has been revealed to the believers at the beginning of the day and reject it at its end, so that they might return}** *[Āl ʿImrān: 72]*.

This man followed their path. He claimed to be a supporter of religion in order to promote his message—aimed at demolishing the religion—so that his words might be accepted by the weak-minded, under the pretense that he is among the believers.

The enemies of the Prophet among the polytheists denied faith in Allah and the obligation of devoting all acts of worship to Him alone without partner. They said: **{Has he made all the gods into one God? This is truly something strange}** *[Ṣād: 5]*. This man followed an even more despicable path.

He criticized reliance upon Allah and submission to Him—both outwardly and inwardly. He did not stop at the doctrine of the polytheists but instead adopted the creed of the arrogant who assigned no portion of worship to Allah at all. In his view, one must devote oneself completely to nature, worshiping it both outwardly and inwardly.

The early polytheists used to associate partners with Allah in times of ease, but they would turn to Him alone in times of hardship. This man, however, has denied Allah any share of worship or supplication—neither in ease nor in hardship. His only response is mockery of those who supplicate to Allah and ridicule of those devoted in worship.

The enemies of the Prophet took pride in the adornments of the worldly life—its power, positions, and desires—and they used that to argue that they were better than the believers. They would say: “Which of the two groups is better in status and finer in company?”

This man went beyond even that: he considered it obligatory to devote oneself to all worldly pleasures, making them the extent of human knowledge and the goal of every aspiration. He claimed that those who do so—namely, the atheists—are better than the believers. Then he schemed and deceived by explicitly rejecting all the texts of the Qur’an and Sunnah that encourage asceticism, denial after denial.

The enemies of the Prophet said: “We found our forefathers and our people upon a certain faith and we will never abandon it for the religion of Muḥammad ﷺ.”

This man, however, calls not merely for the rejection of what Muḥammad ﷺ brought, but for affirming the doctrines of the heretical materialists (al-dahriyyūn) and libertine heretics—those who consider nothing forbidden and believe that anything a person desires is permissible.

He followed their path, permitting everything the soul craves, advocating for women's unveiling and free mixing with men in every field of life. He approvingly quoted the words of the libertines and claimed that this kind of shameless exposure is better than religious modesty. In doing so, he destroyed the honor of religion and the dignity of humanity and aligned himself with the libertines and the people of moral corruption.

The enemies of the Messenger said: "We have more wealth and children, and better furnishings and status." The enemies among the Jews said about the polytheists: **{These are better guided than those who believe}** *[al-Nisāʾ: 51]*.

And this man repeated their exact words when he said: "Which of the two groups is better—the materialists who invented technology, advanced civilization, and achieved this and that, or the Muslims whose ambitions have waned, whose minds have weakened, whose intellects are confused, and whose opinions are foolish—unable to reach the level of these atheists who reject the messengers?"

The enemies of the Messenger said: "How can we follow you when your followers are the weak-minded, the lowest, and the most despicable among us?" Likewise, this man portrayed all classes of Muslims—especially the Imams of guidance and the shining lights of knowledge—as having weak intellects and poor judgment. He ridiculed and mocked them, while in reality, he is the one worthy of mockery.

The enemies of the Messenger—and of all messengers—when their messengers came to them with clear signs, rejoiced in the knowledge they already possessed, and for that reason, rejected what the messengers brought.

Similarly, this man rejoiced in the natural sciences and in the knowledge of those who have deviated from the religion, giving them precedence—openly—over what the Messenger ﷺ brought, and he mocks the religion that was revealed to him.

All the enemies of the messengers have claimed that the messengers brought no benefit to mankind. This man made the exact same claim, stating explicitly that all the prophets and their followers brought no benefit to humanity, and that they were not radiant beings. Rather, he asserted that the ones who truly benefited mankind were his leaders—atheists who had rejected religion. He repeated this claim numerous times.

The enemies of the Messenger mock him and the believers when they pray to Allah, sincerely worship Him, and supplicate to Him in humility. This man followed in their footsteps—mocking, time and again, the believers' humility, their prayers, and their turning back to their Lord.

The enemies of the messengers—and of the Messenger ﷺ—mock the promises and warnings of Allah. They deny what the messengers have stated about divine punishment for disbelief, rejection, and disobedience. This man has followed their exact path, mocking both Allah's promises and threats, and denying that disbelief, transgression, and sin are causes for punishment in this world and the next.

The enemies of the Messenger among the Christians argue for the divinity of al-Masīḥ ibn Maryam. And this man praises the statements he quoted from others like him, claiming that this belief is beneficial, as it invites every person to aspire to rival the Lord of the worlds in His attributes—if, at times, he even affirms the existence of the Lord of the worlds in his speech.

He claims that every person can potentially be like al-Masīḥ in divinity, though he rejects restricting this to al-Masīḥ alone. This is similar to what the advocates of *waḥdat al-wujūd* (pantheism) say: that the Christians only erred by restricting divinity to al-Masīḥ, and if they had generalized it to include everyone, they would have been monotheists.

The early enemies of the Messenger criticized him, saying: "Only our slaves and the lowest among us follow you." And this man disparaged all the followers of the Messenger ﷺ, claiming that the Companions were in a state of childishness, even in a stage resembling that of monkeys or animals.

To him, the true "intellectuals" are the atheists whom he submitted to and held in the highest esteem.

The enemies of the Messenger plotted against him in various ways—seeking to kill him and extinguish the light of Allah with their mouths.

And this man also plotted deceitfully, declaring that disbelief in what Muḥammad ﷺ brought—the Islamic religion—is mandatory. He asserted that rejection of those who carry the religion is obligatory, branding them as criminals devoid of any virtue, filled instead with vice.

The enemies of the Messenger said: **{March on and remain steadfast to your gods. This is indeed something intended}** *[Ṣād: 6]*, meaning: hold firmly to your religion and beware of following Muḥammad and his religion.

This man followed their exact path, claiming that what Muḥammad ﷺ brought must be rejected and that we must establish a new culture born from our own souls—one that discards and abandons all the teachings and morals of religion.

The Bāṭiniyyah, Ismāʿīliyyah, and Qarāmiṭah distorted the texts of the Qur'an and Sunnah, applying them to their most corrupt ideologies. This man has done even worse—distorting the texts and applying them to support the atheism he calls for.

The heretical philosophers claimed: *If reason and revelation conflict, reason must take precedence over revelation.* This man not only upheld this view but elevated the intellects of atheist heretics above everything the Messenger ﷺ brought. He gave precedence to their views over the intellects of the people of understanding and sound judgment—namely, the imams of the religion and the scholars of the Muslims—without any concern or fear of the Lord of the worlds.

Some of the disbelievers whose disbelief was deeply rooted denied that matters are connected to divine decree and destiny. This man openly declared that lifespans, provisions, and all affairs have no relation to Allah's decree.

The enemies of the Messenger, especially in modern times, use the Muslims' lag in material sciences and technological advancement as a pretext to cast doubt on their religion. This man repeated their exact claims.

The enemies of Islam—such as the Christian missionaries—seek, to the best of their ability, to belittle the scholars and leaders of Islam, reducing their status. But this man went even further: he nullified all their virtues, knowledge, actions, guidance, and benefit, denying them any right, merit, or excellence altogether.

Some of the materialist atheists (*al-dahriyyūn*) who believe in the eternity of the universe outright denied the descent of Ādam and his story. Likewise, this man explicitly denied everything Allah and His Messenger have reported about Ādam, repeating the claims of the foolish. He claimed that the origin of the human being was in a stage similar to that of animals—or that he was, in fact, an animal.

At that time, humans, according to him, had no language, nor any signs by which to communicate—just noises like animals. Then, over long periods, they supposedly evolved to communicate with gestures, and only after long periods again did they begin using basic words. It is evident how this view falsifies and distorts everything brought by the messengers.

Among the enemies of the Messenger were the hypocrites: they believed, then disbelieved; they saw the truth, then turned blind to it. Similarly, this man—after having written beneficial works in support of the religion, defending it against innovators and atheists—made a complete turn that erased everything he had written or established in support of the religion.

He became of those who have lost both this world and the Hereafter—that is the manifest loss, unless he repents, retracts, and revokes what he wrote in his book of hostility toward religion, its rulings, and its adherents. And indeed, Allah accepts the repentance of those who repent.

These matters, which his book contains and which we have presented to the reader in a clear and illustrative manner, demonstrate the extent of their deviation from the religion, their opposition to its lofty teachings and noble character, their contradiction to its comprehensive rectification, and their opposition to the blessings it brings to both this world and the next.

The insightful reader is left astonished—how could he have compiled a book that gathers everything the enemies of religion have said and directed against it and its teachings? He merely followed their path, changed a few expressions, dressed them up with flowery language, and polished them.

Then, in the foolishness of his mind, he imagined that these words would be accepted and go unnoticed. But he has indeed failed in his assumption, nullified his efforts, and his hope has perished.

He will come to realize that his book has earned him a place in history stained with atrocities and abominations. It has dragged him down from the highest ranks to the lowest depths, making him a cautionary tale among the people of intellect—an example of foolishness, audacity, and a heart inverted from guidance.

What a terrible trade he has made! What a miserable choice he has selected for himself! What a wretched exchange he has made—giving up the highest stations for the basest of gains.

So, we turn to our Lord and plead with Him not to cause our hearts to deviate after He has guided us. We ask Him to make faith beloved to us and beautify it in our hearts, and make disbelief, defiance, and disobedience hateful to us, and to make us among the rightly guided.

Let the reader know: we have not gone beyond what this man said in his book, nor have we exaggerated anything we quoted or attributed to him. In our aforementioned treatise, we referenced the exact pages from his book where these vile arguments are found—arguments whose intent is clear to anyone with insight and whose motives are not hidden from any sound mind.

All praise is due to Allah, Lord of the worlds, and may blessings and peace be upon Muḥammad, his family, and his Companions.

These words were said and written by the servant in need of Allah: ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī — may Allah forgive him, his parents, and all the Muslims .10th of Rabīʿ al-Awwal, 1366 AH.

A Brief Response to the Reality of the Book “These are the Shackles”

By: al-ʻAllāmah ʻAbd al-Raḥmān ibn Nāṣir al-Saʿdī

In the name of Allah, the Most Gracious, the Most Merciful

Questions have reached us from our brothers asking about the real nature of the topics and discussions contained in the book titled *Hādhihi Hiya al-Aghlāl (These are the Shackles)*, written by one known as al-Qaṣīmī.

We had previously written a concise treatise addressing the subjects it contains, refuting his false claims with reason, sensory evidence, and revealed scripture. That treatise contains beneficial insights for readers, which we cannot include here.

Instead, we will offer a concise indication of the objectives behind his atheistic arguments and clarify that in all of it, he follows the path of the enemies of the Sharīʿah—those who have taken many forms in their war against Allah and His Messenger.

We say, seeking help from Allah, and hoping from Him that He guides us and does not cause our hearts to deviate—out of His bounty and generosity:

Whoever studies this book and reflects on it carefully will come to know that no book has ever been written with greater hostility, opposition, and enmity toward Islam than this one. No foreigner—let alone someone bearing a Muslim name—has ever dared to go as far as this man has, nor has any fabricator fabricated more falsehood than he, nor any distorter distorted like him.

No one has ever spoken with such brazenness, mockery, and ridicule of the religion, its law, its foundations, sciences, morals, and bearers as he has. This book is filled with rejection,

opposition, and hypocrisy toward Islam—all three combined—leaving nothing of evil except that it contains it.

It is an open call to total abandonment of the religion, a complete departure from its creed and foundations, let alone its secondary rulings. It is the most extensive campaign of opposition to the religion and its people.

It is full of dazzling embellishments and deceptions disguised as support for the religion, but in reality, it is among the gravest examples of atheism, hypocrisy, heresy, and deception against Islam and its followers: **{But the evil plot only encompasses its own people}** *[Fāṭir: 43]*.

All the enemies of Allah and His messengers have taken on various forms and methods in their disbelief and rejection, defending their falsehood and rejecting what the messengers brought. This man adopted everything they said, and went beyond them in his war against the truth—adding further falsifications and refinements.

The deniers of the Creator, who negate Him entirely—like Pharaoh and his followers, and the heretical philosophers among the materialist deniers of the Creator—openly declared their denial of the Lord of the worlds and rejection of His messengers.

Then others came after them who concealed this in another form, such as the heretical *Ittiḥādiyyah*, who believed in the oneness of all existence, denying the distinction between Creator and creation, and between Master and slave.

This writer presented an even worse form of hypocrisy than all of them. He claimed there is no distinction between the Creator and the creation, and that whoever makes such a distinction is, in his view, mistaken and misguided.

In doing so, he accused all the messengers and all the revealed books of error, although one of their greatest messages is precisely the clear distinction between the Creator and the creation. Not only did he contradict revelation, but with this grievous claim, he also stepped outside the bounds of sound reason. And that amounts to outright denial of the Lord of the worlds.

The enemies of the Prophet r varied in their slander of him—they called him a sorcerer, a poet, a fabricator, and a liar. The philosophers gave this denial a different form, claiming that what the messengers brought were only imaginative fictions.

This man used yet another method, claiming—according to his corrupt and baseless analysis—that the Prophet ﷺ used to retreat into nature and commune with it, that it captivated his heart and mind, and that he longed for it day and night.

He claimed the Prophet began his mission by secluding himself with nature in the cave of Ḥirāʾ, and ended it with nature as well, during his final moments, when he said: “To the highest companion”.

This vile interpretation—so absurd that even children would reject it—he borrowed directly from the Christian missionaries who uttered this same claim, which is nothing but outright denial and clear disbelief.

To him, there is no revelation, no communion with Allah, and no descent of Gabriel from Allah. In the foolishness of his mind, he imagined that such statements would protect him from criticism. In his view, revelation is just a fantasy with no reality.

The materialist enemies of the messengers said: **{It is nothing but our worldly life; we die and live, and we will not be resurrected}** *[al-Muʾminūn: 37]*.

This man says essentially the same: that everything is just nature evolving, reacting, and directing the affairs of the world—managing both its grand and subtle matters. He denied divine decree and destiny and attributed everything to nature. This is a denial of Allah, His attributes, and His Lordship.

And just as he denied Allah’s Lordship (*rubūbiyyah*), he also denied His right to worship (*ulūhiyyah*). He went even further than the polytheists in that he rejected the worship of Allah entirely and denied the need to turn to Him. He mocked those who humbly seek their Lord, sincerely supplicate to Him, and call upon Him—ridiculing them with lengthy, disgraceful, and rejected speech.

Just as he denied Allah’s Lordship, worship, and revelation—and slandered the Prophet ﷺ by accusing him of worshiping nature—he also denied divine punishment in this world and the Hereafter and mocked those who affirmed it.

Woe to him—what remains of the religion’s foundations and pillars that he has not denied? He rejected them all and didn’t stop there. He went on to fight them, mock them, and accuse those who believe in Allah, His angels, His books, and His messengers of stupidity and weak intellect. He filled his book with mockery and scorn against them, not realizing that by doing so, he exposed himself as mad and stripped of intellect—after having already stripped himself of faith.

And just as he placed the scholars, guides, and devout worshippers of the Muslims at the lowest levels, he exalted the atheists and heretical philosophers to the highest ranks. He glorified them and submitted to all they said and did.

Just as he worked hard to reject the fundamental tenets of the religion, he reinforced this with repeated insistence and relentless urging to abandon “the old”—by which he meant the

teachings, foundations, etiquette, culture, and morals of the religion. He declared that we must replace them with a new, atheistic culture—one in which all aspects of the old, including the Qur'an and Sunnah, are discarded.

He called for disbelief in every bearer of Islam, declared their downfall, and denied their virtue. He called for the abandonment of all their works—*ḥadīth*, *tafsīr*, *fiqh*, *uṣūl*, and *furūʿ*—and claimed they are all criminals deserving punishment. And this is not surprising—he even went further than that. He declared that all the prophets did no good for humanity or life at all.

Whoever makes such claims with this level of audacity and shamelessness—toward Allah and His creation—has indeed fallen from one level to another, each lower and more disgraceful. If he had even a shred of intellect or intelligence, he would have followed the path of the more discreet among the atheists and hidden himself somewhat.

But instead, he chose this vile route. And this is among the signs of Allah and His punishments—that He shows His servants how a man known for knowledge and virtue can fall to such a level, becoming a cautionary tale among people of reason.

So, we ask You, O Allah, by Your grace and generosity, not to cause our hearts to deviate.

He denied the story of Ādam, his wife, and their offspring—claiming that the human being, at the beginning of his existence, was like an animal: unable to speak or articulate words. Then, after long periods, he supposedly progressed to a stage of gesturing and only after further long spans was he able to speak and use language.

He also claimed that the Companions were in a stage of childishness—close to that of animals—knowing only the outward aspects of things but not their inner realities. According to him, those who came to know the "beneficial sciences" are the atheists—citing as proof their mastery of industrial technologies and modern inventions.

He regarded the Muslims' lag in such achievements as evidence for the corruption of their religion. These are statements he borrowed from the enemies of Islam. In fact, he went beyond them in his statements, even beyond what we have mentioned here.

We have pointed in our earlier writing to the pages of his book where these vile arguments and others like them can be found.

Sufficient for us is Allah, and He is the best disposer of affairs. And may blessings and peace be upon Muḥammad.

Written and stated by: ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī.

A Comprehensive, Beneficial, and Concise Summary in Warning Against the Book: “These are the Shackles”

By: al-ʻAllāmah ʻAbd al-Raḥmān ibn Nāṣir al-Saʿdī

The book *al-Aghlāl (The Shackles)* contains a rejection, opposition, and hypocrisy toward Islam. It is an explicit call for total detachment from the religion and a complete departure from all its foundations—let alone from its secondary matters.

It is one of the most forceful campaigns against Islam and its principles. It mocks the religion, its adherents, and its bearers. Its author cloaked all of this in the guise of supporting the religion, yet he left no evil untouched, aligning himself with those who have severed ties with Islam, rejected it entirely, and sided with the proponents of atheism—those who actively oppose and combat the religion. He thus joined the ranks of the hypocritical, deceitful heretics.

These three methods—rejection, opposition, and hypocrisy—encompass every type of evil and monstrosity, and they are all clearly present in his book, repeated in various places:

First: He denied faith in Allah, His angels, His books, His messengers, and the Last Day. He denied Allah’s actions and His Lordship and claimed that the upper and lower realms operate solely by the laws of nature, that Allah has no control, management, or involvement in them. He denied divine punishments for sins and transgressions in this life and the next.

He interpreted the message of Muḥammad ﷺ in baseless terms—borrowed from Christian missionaries—claiming that the Prophet ﷺ communed with nature, drew his virtues, words, and actions from it, began with it, and concluded with it.

Second: He made his book a powerful call to reject the religion, resist it, and oppose it—something that is evident from the first page to the last.

Third: He deceptively claimed that what he promoted is what the religion calls to, and that some verses and ḥadīths support his statements. But whoever reflects on his book will know that no work has ever been written with greater hostility and harm to Islam.

No foreigner—let alone someone bearing the name of Islam—has dared to do what this man did. No one has fabricated greater lies than him. No one has distorted religious texts as severely as he did. And no one has mocked the Sharīʿah, its sciences, ethics, and bearers as much as he has.

Those who negate the existence of Allah entirely have used similar methods of outright denial and open rejection. This is the way of the *dahriyyah* (materialists) who say: **{It is nothing but our worldly life; we die and live, and nothing destroys us but time}** *[al-Jāthiyah: 24]* and the way of Pharaoh who said: **{And what is the Lord of the worlds?}** *[al-Shuʿarāʾ: 23]*.

Later, this denial took another form—like that of the heretical *Ittiḥādiyyah*, who claimed that all existence is one and the same. Then this author presented a version worse than them all, claiming that one must know there is no distinction between Creator and creation, and that anyone who makes this distinction—whether a messenger, follower of revelation, or believer in the Lord of the worlds—is gravely mistaken.

The deniers of the Prophethood of Muḥammad ﷺ also had multiple methods. Some outright rejected his Prophethood, others claimed belief outwardly while concealing denial in their hearts. This author followed the same pattern as Christian missionaries—claiming that the Prophet's message was merely a retreat into nature and a call toward it.

While the public enemies of the Prophet ﷺ accused him of being a magician, fabricator, and liar, this author went further, claiming the revelation was nothing but imagination and lofty thoughts—entirely from himself, not from Allah. Worse yet, he praised the disbelievers and atheists over the Prophet ﷺ.

The early *dahriyyah* said: "It is nothing but our worldly life—wombs give birth, and the earth swallows." He and those like him say: "It is nothing but nature—evolving, reacting, and transitioning from one state to another. It is the one managing the affairs of this world, both grand and minute." In their view, Allah has no action, no will, and no existence. They deny that there is a Lord, a God, or One who does whatever He wills.

The enemies of the Messenger ﷺ came in many forms to reject his call and oppose him. This author has adopted everything they said—and more—adding to what both ancient and modern enemies of the truth have uttered.

Those enemies said: “He is a magician, poet, and liar.” This author claims instead that the revelation was only his own imagination, not something sent from Allah.

Those rejecters said to the messengers: “We consider you a bad omen, and we see nothing but evil in what you brought. Goodness lies in what we are upon.” Likewise, this man said of Islam that it is evil—that it brought disgrace upon its followers and overturned them. He claimed that goodness, success, and progress lie in the path of the atheists and what they brought.

They mocked and ridiculed the messengers and their message—so did he. He mocked the Prophet ﷺ and ridiculed what he brought.

The early enemies rejected the Prophet’s call saying: **{Allah has not revealed anything to any human being}** *[al-Anʿām: 91]*. This man similarly claimed that revelation is merely an illusion, not real.

The hypocrites and Jews deceptively said: **{Believe in what was revealed to those who believe at the beginning of the day, and disbelieve at the end of it so they might return}** *[Āl ʿImrān: 72]*.

This author claimed in his book that he believes in Allah and His Messenger, that he supports the religion and cares for Muslims—while in reality, he is relentless in his opposition to the religion.

He hoped that his deceit would spread among the weak-minded from among the Muslims, and that they would accept his words under the pretense that he is one of them.

Those enemies called to the worldly life, luxury, and status, and discouraged focus on the Hereafter. This man followed their path, claiming that the fault of the religion and its people lies in their encouragement of asceticism and focus on the Hereafter.

Some of them interpreted the Prophet’s life ﷺ as if he merely retreated into the wilderness and deserts, conversing with the earth and heavens, suggesting that his revelation came from himself to himself. This author adopted the same interpretation.

The Christian missionaries, when overwhelmed by the Prophet’s religion and the impact of Islam, claimed that Muḥammad ﷺ was a political leader who led the people with his intellect and governance, resulting in conquests and the spread of Islam. This author claimed instead that the Prophet drew inspiration from nature and intellect and thereby produced what he did.

The enemies of the Prophet ﷺ denied sincere devotion to Allah and the worship of Him alone, saying: **{Has he made the gods into one God? Indeed, this is something strange!}** *[Ṣād: 5]*.

Likewise, this man condemned turning to Allah in need and dedicating the religion solely to Him. Instead, he called to complete devotion to nature—both outwardly and inwardly—worshipping it with heart and form. He went further than the polytheists, who at least worshipped Allah

alongside others, whereas this man denounced worship of Allah altogether, calling for exclusive devotion to nature, in both hardship and ease.

Those enemies said: **{Indeed, we found our fathers upon a religion, and we are following in their footsteps}** *[al-Zukhruf: 23]*.

And this author claimed that it is necessary to disbelieve in what Muḥammad ﷺ came with and to instead uphold the words of Aristotle and the heretical atheists.

They said: “We have more wealth and higher status.”

And he said: “Which of the two groups is better—the materialists who created inventions and progressed, or the Muslims who have not achieved what they have achieved?”

The deniers of the messengers said: “How can we follow you when your followers are the lowliest, the poor, and the weak-minded?”

This man said the same—that Muslims are characterized by humiliation, weak intellect, lowliness, and disgrace—while atheists are, in his view, strong in heart, body, and in every field of life.

Those enemies, when messengers came to them with clear proofs, rejoiced in what knowledge they possessed and thus rejected the message. Likewise, when the truth came to this man—truth without doubt—he preferred over it the sciences of nature, rejoiced in them, and fought against the truth.

The early rejecters said of the prophets that they harmed people and brought no benefit. This man said the same thing about all the prophets—word for word.

The early rejecters rebuked the Prophet ﷺ for calling to sincere supplication to Allah. This man declared that calling upon Allah brings no benefit whatsoever, and is in fact harmful to the servant.

They criticized the Prophet ﷺ, saying Muslims expect everything from the sky.

This man similarly mocked the believers’ reliance on Allah and turning to Him in need.

They mocked the punishment and warnings of Allah. And this man followed their path, mocking the very concept of divine warning.

The earlier rejecters denied that disbelief, sins, and wickedness lead to worldly punishments. And this man mocks those who affirm them as causes, ridiculing the Book of Allah, the Sunnah of His Messenger ﷺ, and all who follow them.

Those who claimed divinity for the al-Masīḥ debated the Prophet ﷺ on this point. This man, however, claims that every human being has the potential to be a god—so the Christian claim of the divinity of Christ is, in his view, a commendable idea. Had they generalized it, they would have been correct according to him.

The earlier rejecters attacked the companions, saying: “Only our slaves and the lowliest among us followed you.” This man claimed that the Companions were in a state of childishness—or even beneath that—and that true maturity lies with the atheists whom he glorifies.

The earlier enemies plotted against the Messenger of Allah ﷺ to kill him and extinguish the religion he brought. This man declares that it is necessary to abandon what Muḥammad ﷺ brought of the Islamic religion, to disbelieve in its adherents, and to adopt a new culture from our own selves… and so on.

The Bāṭiniyyah, the Qarāmiṭah, and the Ismāʿīliyyah distorted the Qur’an and Sunnah and interpreted them to fit their heresy—yet this man went even further than they did.

The heretical philosophers claimed that when reason and revelation conflict, reason must be prioritized. This man goes further by mocking those who give precedence to the words of their Lord’s Book and the Sunnah of their Prophet ﷺ.

Those rejecters claimed that the great ones are the leaders of disbelief, and that the messengers are the weak.

{And they said: “Why was this Qur’an not sent down upon a great man from one of the two cities?”} *[al-Zukhruf:31]*.

And this man outdid them, claiming that greatness is exclusive to the imams of heresy and their ilk.

Those whose disbelief reached its peak among the early generations denied that events are connected to Allah’s decree and power—such as lifespans, provision, and other matters—and this man explicitly declares the same.

The Christian missionaries argue using the current material backwardness of Muslims to discredit Islam, and this man follows their path. They deny the merit of Muslim leaders and diminish their honor. This man went further—denying them any merit or virtue altogether.

The early enemies opposed what Muḥammad ﷺ brought because it contradicted the religion of their forefathers.

This man opposes it because it contradicts the ways of the former and latter atheists.

Shaykh ʻAbd al-Raḥmān al-Saʻdī's Letter to His Student Shaykh ʻAbd Allāh ibn ʻAqīl Warning Against the Book "These are the Shackles"

In the name of Allah, the Most Gracious, the Most Merciful

From ʻUnayzah, dated 18 Ṣafar 1366 AH…

From the one who loves you, ʻAbd al-Raḥmān al-Nāṣir al-Saʻdī, to the esteemed son, ʻAbd Allāh al-ʻAbd al-ʻAzīz al-ʻAqīl, may Allah protect him—Āmīn.

As-salāmu ʻalaykum wa raḥmatullāhi wa barakātuh. I pray you are in good health. We, along with our father, family, and brothers, are well and hope our situation pleases you. I ask Allah to perfect His blessings upon us all.

Your letter from Riyadh reached me, in which you mentioned your intention to travel to Makkah and Jīzān to complete some duties there. Your telegram to our father also arrived, mentioning your plans. May Allah ease your affairs wherever you go and in all your movements.

As for what you wrote about the book by ʻAbd Allāh al-Qaṣīmī, titled *al-Aghlāl (The Shackles)*, and about the scholars' strong disapproval of it—and your intent to send us a copy upon reaching Makkah for us to review—I inform you that we have already examined it.

And I must say: it exceeds everything that has been said regarding deviation from the religion. Anyone who examines it deeply will affirm—without the slightest doubt—that it is a blatant call to abandon religion. This, despite the author's repeated contradictions and weak excuses,

claiming he is innocent of disbelief and that he believes in Allah and in what He has revealed, though his stance is unstable.

Anyone with insight, observing the author's inconsistency and his shifting views, cannot doubt the falsehood of his statements.

Now, here is a brief overview—without going into unnecessary detail—of the main points repeatedly asserted in his book, which he expresses in various phrases and styles:

This book of his concerning religion outright contradicts all his previous works on Islam. It refutes them, or they refute it. It contains frequent promotion of abandoning belief in Allah.

He asserts that faith is among the greatest shackles preventing human progress, and that Muslims cannot advance in life so long as they believe in Allah. At the same time, he tries to disguise his message and claims that people are incapable of fully understanding their religion—that it is essentially impossible—which, to him, necessitates its rejection.

Thus, he calls for the abandonment of religion and belief and strongly encourages following the path of atheists who deny the Lord of the Worlds, His actions, and His Lordship. He supports this propaganda by citing the myths of the Sufis and mystics like Ibn ʻArabī, al-Shaʻrānī, and others who followed their path of deviation. He then generalizes their statements and behavior to Muslims as a whole to undermine them.

Among the most outrageous things he claims is that all people—Muslims and disbelievers alike—at the time of the Qur'an's revelation were in a stage of childhood, or rather, in a state even lower, close to that of animals.

He further asserts that the people of our time—not all people, but specifically those involved in technological inventions—have reached maturity and completed intellectual development. He repeatedly uses this twisted premise to attack the early generations, especially the first forerunners of this Ummah and its blessed generations. He claims that no good lies in them.

He also alleges that the entire "Islamic Community"(1)—from beginning to end—has never produced a single brilliant mind or a beneficial guide for the Ummah.

And he deemed it obligatory to reject the old and embrace the new, building on that the necessity of abandoning previous sciences, ethics, and values—foremost among them the religious sciences and moral teachings of Islam.

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(1) *Note*: "Islamic Community" at that time was a term used broadly to refer to the movement toward a return to Islam, including the call to Islamic unity. See *Ḥarakat al-Jāmiʻah al-Islāmiyyah* by Dr. Aḥmad Fahd Barakāt al-Shawwābakah, p. 5 of the introduction, printed by Maktabat al-Manār in Jordan, 1404 AH. (As referenced by Shaykh Haytham ibn Jawād al-Ḥaddād – may Allah grant him success.)

He asserted that people must disbelieve in everything the “Islamic Community” left behind of books, sciences, morals, and actions, and that it is necessary to detest all of that while turning wholeheartedly toward the teachings of the atheists. He repeated this in several places.

He claimed that the early prophets and others did not benefit humanity nor guide it to anything useful—an explicit denigration of all prophets, imams, and guides.

He praised foreign institutions.

He launched aggressive attacks against Muslims from the first generation to the last.

He claimed that Muslims, from the beginning to the end of their history, promote poverty, sickness, and all forms of hardship, and that they actively seek out such afflictions.

In this section, he rejected and distorted every text that mentions the virtue of poverty, of the poor, or of enduring illness.

Among his misleading tactics and fabrications is that he would quote authentic ḥadīths, then mix them with false reports and baseless narrations, and then reject all of them together.

He mocked the transmitters of those ḥadīths, showing no respect for any Companion, Follower, or leading scholar of guidance.

He also rejected the ḥadīths indicating that the early generations of this ummah are superior to the latter ones. He mocked the narrators of the ḥadīth of Anas recorded in al-Bukhārī: “No time will come upon you but the one after it will be worse than the one before it.”

He claimed that the verse **{They know the outward of the worldly life, but they are heedless of the Hereafter}** *[al-Rūm: 7]* applied to the era of revelation, and that the Companions and the best generations only possessed superficial, simplistic knowledge. As for what he considered “beneficial knowledge,” he attributed it solely to the atheistic and heretical thinkers he glorified.

Similarly, he applied the verse **{And you see them looking at you, but they do not see}** *[al-Aʿrāf: 198]* to the Muslims of the time of revelation, claiming they looked at the outward form of the Prophet ﷺ but failed to perceive the inner truth of his religion.

He argued that they—and those who came after them—never truly understood the religion; that their understanding was shallow and not genuine.

His book is filled with arguments to divert hearts from the worship of Allah alone without partners, and he openly criticized and ridiculed the concept of turning to Allah in need.

He quoted the words of some scholars—among them Ibn al-Qayyim (though he did not name him)—about dependence upon Allah, only to attack those words and mock the scholars who said them.

He called instead for the worship of nature, advocating complete devotion to it, both outwardly and inwardly.

His book contains severe mockery of Allah's promises, threats, punishments, and rewards—both in this world and the next—in many sections.

He was not content with the explanations of *tawakkul* (reliance on Allah) and *qadar* (divine decree) given by the Jabariyyah or Qadariyyah sects; instead, he favored the interpretation of the heretical philosophers.

According to his view, belief in divine decree means merely believing in the system and order of this world—that causes operate independently, and that Allah has no power to change, alter, or intervene in them in any way. Rather, it is nature alone that controls everything.

He says about the Prophet ﷺ that during his moments of seclusion with Allah and at the time of his passing from this world, he was in fact turning toward nature and fixated on it—without any mention or trace of Allah. According to him, the Prophet's seclusion was not with Allah, and his statement at the time of death, *"al-Rafīq al-Aʿlā"* (the Highest Companion), was not a desire to draw near to Allah, but rather an attachment to the realm of the heavens and to nature—an interpretation he reiterated at length.

He openly stated that the human being in the beginning of his existence was like an animal, spending a long time without speech, only producing sounds like newborn infants.

Then, over time, he moved into the stage of using gestures alone, and only after a long period did he develop the capacity for speech. In repeating this notion, he denied everything Allah has informed us about Ādam, Ḥawwāʾ, and the earliest human beings.

Among his most heinous claims is that the human being can compete with the Lord of the Worlds in knowledge and power—that he can come to know everything and be capable of anything; that he has come to understand the origin and end of the universe; that his knowledge will eventually ascend to encompass the upper world after mastering the lower; and that he may be able to create living beings and breathe life into them.

He claimed that distinguishing between Allah and His creation is ignorance, misguidance, and error—thus slandering all revealed scriptures, messengers, and their followers—because the core of religion, monotheism, and faith is to differentiate between the Creator and the creation. But this is the speech of one who does not affirm the existence of Allah at all.

He repeatedly asserted that faith is a shackle and chain that hinders progress and weakens hearts, aspirations, and resolve. He aggressively called for the abandonment of faith and rejected numerous authentic prophetic ḥadīths.

As for his denial of protective jealousy (ghayrah), his advocacy of unveiling (sufūr), and his mockery of those who protect their women with religious safeguards—there is much to be said.

What is truly astonishing is that his book is saturated with mockery and ridicule directed at the religion and its bearers.

Whoever looks into this book and compares it to his previous works—recognizing the abrupt and drastic reversal in his stance on the foundations and principles of the religion—cannot help but understand the factors that led him to author this book.

In truth, this book is more vile and disastrous than the books of Christian missionaries and evangelists, because it is a direct call to abandon the religion, disguised as a defense of it, while in fact waging war against it and deceiving the people into thinking he is supporting it.

We hope that our government—may Allah guide it—will take firm action to prevent the circulation of this book within the kingdom.

Though—praise be to Allah—the scholars and those with insight have already raised awareness among the youth regarding its harms, nonetheless, the safest course is to keep such books away from the country, especially since many young people today lack solid grounding and are drawn to modern writings and newspapers. This poses a grave danger to them.

We ask Allah, the Exalted, to suppress the atheists, and to support His religion, His Book, and His believing servants. Indeed, He is Generous and Noble.

This is what was necessary to convey. Peace be upon all the scholars, brothers, and companions you meet.

From us also: the father, the son Muḥammad, the brothers, Shaykh ʿAbd al-Raḥmān ibn ʿAwḍān—the judge of ʿUnayzah (may Allah have mercy on him)—and all those who love you, send you greetings and peace.

Introduction to the Refutation of the Book “The Shackles” by Shaykh Taqī al-Dīn al-Hilālī

By: al-ʻAllāmah ʻAbd al-Raḥmān ibn Nāṣir al-Saʿdī

In the name of Allah, the Most Gracious, the Most Merciful

Introduction to the Refutation by Shaykh Taqī al-Dīn al-Hilālī[1] of the Book *al-Aghlāl*

All praise is due to Allah, the Lord of the worlds, the Most Merciful, the Master of the Day of Judgment. You alone we worship, and You alone we ask for help.

May peace and blessings be upon the Prophet of mercy, the guide of the ummah, the remover of distress, the seal of the prophets, and the leader of the righteous—he who revived the dead with his message and united the scattered—along with his family and Companions, those adorned with the noblest of traits.

As for what follows: This is a manifestation of misguidance found in the book *al-Aghlāl*. We ask Allah to grant us success in uncovering the truth and removing doubt from the hearts of the hesitant.Bottom of Form

First Section: His statement: “The historians of thought will say that with this book, the Arab nations began to see the path of reason.”

Before Islam, the Arabs were characterized by some of the vilest traits to which any degenerate nation has ever sunk. Among these were ignorance—hence their time was called the Age of

(1) Shaykh Muḥammad Taqī al-Dīn al-Hilālī was a distinguished scholar from Morocco, among the most prominent in the Muslim world. He was renowned for his efforts in reviving the call to monotheism. He passed away in 1407 AH in Morocco, leaving behind valuable works and many students in Iraq, Saudi Arabia, and his homeland. May Allah have mercy on him.

Ignorance (Jāhiliyyah)—disunity, humiliation compared to other nations, extreme poverty, harshness and coarseness of nature, and disgraceful moral practices such as burying infant girls alive, depriving women and children of inheritance (and even in some cases treating women themselves as inheritable property), consuming the wealth of orphans, murder, raiding, pillaging, enslaving one another, pride in lineage rather than deeds, claiming illegitimate children as their own, and countless other known abominations.

Then came Muḥammad, the Messenger of Allah ﷺ, with a Book from Allah that falsehood cannot approach, neither from before it nor from behind it. Whoever adheres to it is saved, and whoever deviates from it is doomed.

Through it, Allah revived the Arabs after death, united them after division, enriched them after poverty, and honored them after disgrace. He made them masters over those who once ruled them—namely, the Persians and the Romans. He replaced their cruelty with mercy, their harshness with gentleness and compassion. In short, He made them a happy people after they had lived in misery.

Allah, in this Book and in the explanation of it—namely, the speech of His Messenger ﷺ—made it known that the Arabs and the rest of the Muslims would remain dominant as long as they held fast to this Book and followed the guidance of the noble Prophet. But if they abandoned it and sought guidance elsewhere, Allah would misguide them, render their efforts futile, and return them to their previous misery—and this is exactly what occurred.

Yet this man claims that with his book, the Arab nation begins to see the path of reason, as though the Book of Allah and the Sunnah of His Messenger—which brought life and happiness to the Ummah when they followed it, and death and misery when they left it—were insufficient.

History bears witness more truthfully than he. According to him, neither the Qur’an, nor the Prophet’s guidance, nor all the monumental works of the scholars of Islam during the golden age of the Ummah were sufficient to open their eyes to reason—until this little book came along, supposedly to open blind eyes, deaf ears, and sealed hearts!

Glory be to You, this is a monstrous slander. Allah warns you not to return to the likes of it, if you are truly believers.

The reality is that this is nothing more than a fantasy—wishful thinking from the mind of the author, which deceived him, captivated him, and led him astray. He began to speculate about the future of his book, dreaming in the valleys of illusion.

But wishes and dreams are a form of misguidance.

Second Section: His statement on page 3: “What is found in this book are eternal, everlasting truths. When a nation loses them, it falls—because it has lost one of its natural truths—and when another nation adopts them, it rises—because its nature has aligned with the complete nature. Not a single one among the four hundred million Muslims can dispense with these ideas if they wish to live a true, natural life.”

Eternal truths are none other than the attributes of Allah, the Most High. For everything else besides Him is created and finite. Unless, of course, the author claims that the world is eternal—then that would be an entirely different matter—and the Muslims stand in clear opposition to such a belief.

As for his claim that no Muslim who seeks a proper, natural life can do without his book, that is pure pretension and wishful thinking.

“Not everything one wishes for is attained;
the winds do not always blow as the ships desire.”

What an astonishing claim! The wise—both Muslims and non-Muslims—have authored countless books, all while humbling themselves before Allah and disavowing self-glorification. And because of that humility, Allah raised their status and made their knowledge beneficial to others. Yet we do not know of a single one among them who ever made a claim about their book like this man has made—speaking as though he were a prophet to whom revelation had been sent.

“Claims, when not supported by evidence,
are like children whose fathers are unknown.”

Section

We do not intend to debate the author over his vocabulary, for his errors in this regard are minor and not worth the time it would take to trace and refute them. However, we noticed that he uses the term “al-Rūmān” as a plural of “Rūmī”, which is a mistake. If we can excuse this from general writers who are learning to compose in newspapers and magazines, we cannot excuse it from a writer who studied in the mosques and read the Qur’ān, where it states: **{Alif Lām Mīm. The Romans have been defeated…”** *[al-Rūm: 1–2]*.

Indeed, the very sūrah is named using this word *al-Rūm*. It is also the term found in the ḥadīths, in books of history, and in Arabic literature. The word *al-Rūmān* was only introduced in modern times when chaos spread into writing styles, causing the ruin of Arabic language structure and corruption of its vocabulary and phrasing—due to translations made from the languages of dominating peoples, at the hands of ignorant translators.

People began to imitate them and follow their usage, to the extent that even scholars began abandoning correct words—known to them from the Qur'ān and classical Arabic—in favor of corrupt terms, thinking that doing so would elevate them to the status of philosophers and make them "modern."

As for the *alif* and *nūn* in the word *al-Rūmān*, they function in some European languages like the *yā' of attribution* in Arabic. For instance, *Roman* in English is an adjective similar to *Rūmī* in Arabic, as in "the Roman era." It can also function as a noun, like saying "a Roman man" or "Roman men."

It appears to us that the author of this book does not craft his thoughts with his own pen, but rather snatches phrases and meanings from the writings of other authors who call themselves "modern" and "free thinkers," trying to become like them. He deludes himself into thinking that, by doing so, he will become a great philosopher.

He also used the word "production" (al-intāj) where the correct term is "yield" (al-natāj) [1]. In his statement on page 7: "It has become known that the greatness of nations does not lie in political independence...," until he says: "But the true greatness of nations, before which the world bows in reverence and awe, is manifested in one single thing—nothing else.

That one thing is the people's own ability to produce intellectually and materially on the level of individuals.

So, the nation whose individuals excel in this production is the one that possesses absolute superiority and absolute sovereignty. It is the nation before which the world lowers its head.

The difference between us and the nations of Europe and America is none other than the difference between our individuals and theirs in this production. Since the intellectual and material production of their individuals is abundant, and ours is weak or practically nonexistent, they have become stronger than us in everything—so they advanced, and we fell behind..." etc.

In this passage, the author mentions seven causes for greatness and absolute sovereignty. He denies six of them and confines everything to the seventh, which he terms "the people's own capacity for intellectual and material production on the level of individuals."

We do not wish to argue with him regarding his attribution of this matter to individuals rather than to the collective—despite the flaws in that notion. But we simply ask: How did you come to know this? And what is your proof for it?

The truth is that the advancement and sovereignty of a nation depend on numerous factors, none of which can suffice in the absence of the others. For instance, a nation with a small

population cannot achieve absolute sovereignty nor preserve its independence, even if it reaches the highest level of production—whether at the individual or collective level.

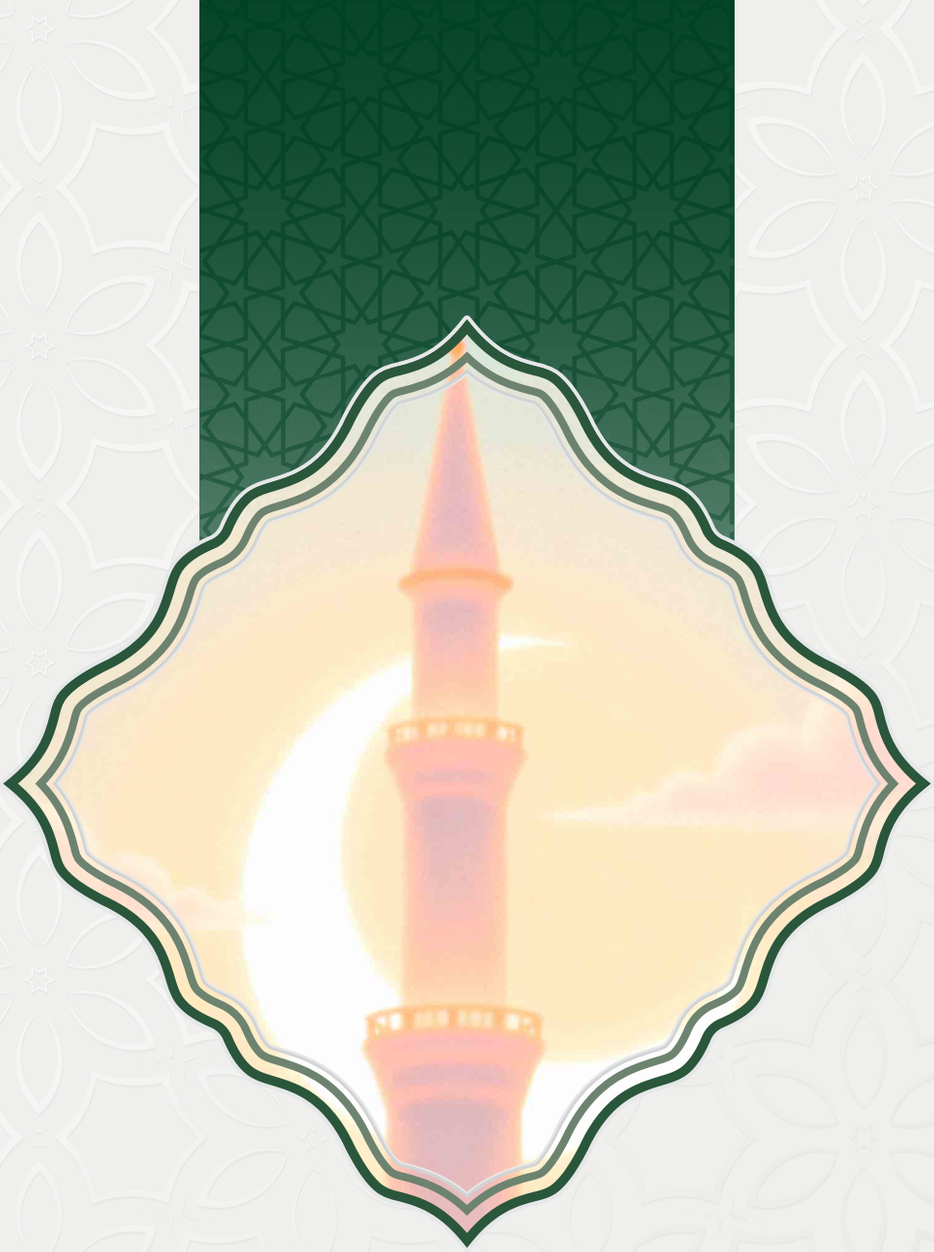
We have witnessed what happened to Finland. This nation, which had reached the pinnacle of progress in every aspect, was defeated solely due to its small population.

The nation that overcame it was not equal to it in progress but surpassed it only in sheer numbers. Thus, it became evident that population size is one component of sovereignty—not the sole reason, but a part of the cause.

Likewise, a country's natural resources—rather than its industrial or manufactured ones—are among the causes of its greatness. If a nation's land is poor and lacks the essential raw materials, it will always remain at the mercy of other nations that supply them.

Furthermore, patriotism and national zeal are indispensable causes as well…

The text ends here, as per the handwritten manuscript of the scholar of al-Qasīm, ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī – may Allah have mercy on him.



Exonerating the Religion, its Bearers, and its Men from the Fabrications of al-Qaṣīmī in his "Shackles"

By: al-ʿAllāmah ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī

Translated by: Abdullah Sueidi

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